ADDRESSES TO CANDIDATES FOR CONFIRMATION

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REV. E. L. CUTTS, B. A.

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ADDRESSES TO CANDIDATES

FOR

CONFIRMATION.

BY THE

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CONFIRMATION ADDRESSES.

ONE of the greatest and most fruitful improvements in the Church-work of the present generation is the earnest care taken in preparing candidates for Confirmation and first Communion. Where the pastor is duly impressed with a sense of the truth that it is God's will that every one of the young people under his pastorate should be saved, that it is his—the pastor's—duty to see that every one of them is fairly put into the way of salvation, that Confirmation is the great opportunity afforded him of taking them by the hand on the threshold of active responsible life and putting them in the right way, and obtaining a promised gift of God's grace to back his human efforts and their resolves, it will follow that he will take the most diligent and anxious pains over his Confirmations.

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To use a popular religious word in a modified sense, Confirmation is the systematic "conversion," not of one here and there, but of every one of the Church's children, and of all whom we can reach of those elder people who have grown up without it. This little book is an endeavour to offer some useful suggestions, and to give some aids, in carrying out this work.

The Church Catechism is taken as the basis of the work of preparation. The Catechism is not only a form of sound words to be learnt by heart by the children of the Church; it is also a manual which gives the curate the outlines of a systematic course of religious teaching.

The Catechism ought to have been learnt by heart, in Sunday School or otherwise, before the time comes for the Confirmation preparation; and probably the weak point in the way in which the preparation is now usually conducted is that the curate spends too much time in very elementary teaching, and has not time left for the higher intellectual and the deeper spiritual part of his work.

It is suggested that the curate should largely seek the assistance of others in the more elementary work. It is the duty of parents and god-

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parents to teach their children. The curate will be doing good work in calling upon them, encouraging them, helping them, to undertake this elementary teaching. In the absence of parents or god-parents he will do well to put the candidates into the hands of Church-helpers, or other qualified members of the Church, for this part of the preparation. In many cases he will be doing as much good to the teacher as to the taught.

In the case of the better educated candidates (who are usually very deficient in the religious part of their education) it is a great opportunity, which in the great majority of cases never comes again, of getting the candidates to take pains to acquire some accurate systematic religious knowledge, and it is very important to take the utmost advantage of it. He should engage them to go through a little course of reading; e.g. to read the gospels of St. Luke and St. John with Bishop Walsham How's Commentary; the Acts of the Apostles; and may it be permitted to mention some other books, of the present writer, expressly intended for this class of learners; "Some Chief Truths of Religion," "Pastoral Counsels," "Turning Points of General Church History" to the end of chapter xxvii, and "Turning Points of English Church History,"

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all published by the Christian Knowledge Society? And he will insure their reading more carefully, and remembering the salient points better, if he will give them a series of examination papers on these subjects.

In the following "Notes of Addresses on the Church Catechism" it is assumed that the catechumens have learnt their Catechism, and been taught the meaning of its words, phrases, sentences, and general sense. In these addresses their knowledge may be tested, and their attention kept alive, by frequent questions; but the great object of the Addresses is that higher intellectual teaching spoken of above, not of words and sentences, but of TRUTHS, the great truths of doctrine and practice; and of their relation to one another; in short, the object is to give the catechumen an intelligent grasp of the whole body of Christian doctrine, though only in broad outline.

But the chief aim of the preparation of candidates for Confirmation is not merely to instruct the mind and convince the reason; it is also to enlist the affections—hatred of what is base and wrong, admiration of what is noble and good, fear of God's displeasure and judgment, love of the merciful Father, the loving Christ, the gracious Spirit; to lead the youth or maiden

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to look with grave deliberation upon life, to see that God's plan of life for them is that which is wisest, most prosperous, happiest, noblest, best; above all to *win the will;* to bring all their reasonings and affections to this point, that the Faith and Affections and Will firmly adopt and embrace the Way of Life.

With this conviction, a second series of Notes has been added of general addresses on such subjects as these. It is suggested that the Catechism addresses might be delivered on one evening in the week and the general addresses on another evening, or that the one series might be given in the earlier and the other in the latter part of the period of preparation: it might in some cases be practicable and useful to devote every evening of the last week to a devotional meeting, in which the second series might form the subject of the addresses.

If the period of preparation could be extended over much longer than the five or six weeks which is now usual, much more satisfactory results would be obtained. It would probably be a good method, as soon as one year's Confirmation is over, to obtain the names of the candidates for the following year. To see each privately at once; form an estimate of character, habits and requirements; put each into a course of reading,

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learning, thinking, praying; see parents and god-parents; take some candidates into one's own hands, and put others into the hands of others, to be cared for, helped, prayed for, for a year. Then to begin the strain of classes and addresses and devotional meetings and church services some six or eight weeks before the Confirmation.

Another suggestion of hardly less importance is to keep the confirmed still under instruction and under good influences for some time after Confirmation, e. g. by means of a guild, communicants' class, or such-like agency. There is often a reaction after Confirmation, a recurrence of old faults, a sense of disappointment that grace is not more sensible and powerful in its effects than it is found to be; and it is a great help to a soul to be guided, encouraged, sympathised with, helped, until it has got over this phase of spiritual growth and has settled down into the habits of a holy life.

Fuller instruction on Holy Communion should be given during this period, and much important additional instruction may be given, e. g. on the dogmatic and historical position of the Church of England.

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The Manual of Religious Instruction which we call the Church Catechism deals with seven great subjects :—

1. Our present relations with God.
2. The conditions of our salvation.
3. Repentance, or forsaking of sin.
4. Faith. The great truths of religion. The Creed.
5. Obedience. The rule of conduct. The Ten Commandments.
6. The means of grace. *a*. Prayer.
7. „ „ *β*. The Sacraments.

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FIRST ADDRESS

ON THE CATECHISM.

1. Our present relations with God.

Notes on the Catechism.

Surname. Our name by natural descent represents our state by nature. *Christian name* as members of Christ.

God-parents. We are not members of the Church by right of our Christian parents. Every child is "born in sin," and can be made a member of Christ only by Baptism. God the Holy Spirit the Father of our new nature; the "Jerusalem which is above is the mother of us all." The Church commits her children to god-parents, as trustees of their spiritual interests, commissioned on her behalf to watch over their religious infancy. Ask the candidates if they know who their god-parents are. Bid them find them out and tell them that they are preparing for Confirmation, and ask their prayers.

Members of Christ. Not only members of the

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Church as a visible society, but also members of the spiritual organisation of which (in St. Paul's simile) Christ is (as it were) the head and we the members[1]. Because members of Christ, therefore children of God; therefore inheritors of the kingdom of heaven. (Rom. viii. 17.)

Inheritors = possessors now by spiritual inheritance of the kingdom of Christ here, and entitled to the future possession of the new heavens and new earth which Christ has won for us.

[2] What is your present relation to God? Are you, because sinful, therefore outcasts? Does God not love you? Have you to wait till you can do something, or till God does something, before you can be friends with Him and He with you, and you can feel safe in His love and care?

We are "by nature born in sin and children of wrath." "Born in sin." Adam's sin changed his nature, and that sinful nature descended, so that every child naturally born into the world

[1] Rom. xii. 4, 5; 1 Cor. xii. 12, etc.; 1 Cor. vi. 15; Eph. v. 30; Eph. iv. 25.

[2] It is convenient to anticipate the later teaching of the Catechism on Baptism and deal with the subject here once for all.

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comes into it with a nature such as if let alone, to grow up naturally, would grow into a sinful character and wicked life.

"Children of wrath." There is a natural and necessary antagonism between light and darkness, truth and falsehood, good and evil. God is the Holy One; there is a natural antagonism between Him and a creature which has such a sinful nature as that described above. "Children of wrath" is a Hebraism which expresses the truth that every child naturally descended of sinful Adam is in this state of antagonism to God and God to it. But the Son of God became man, lived an obedient life, and died on the cross to deliver us from this state of antagonism.

Leaving the case of Patriarch, Jew, and Gentile out of the question for the present and dealing only with the Christian covenant, there is no doubt from the teaching of the New Testament that those who are baptized into the Christian Church are baptized into Christ. Not for anything that they have done, not waiting for anything they can do, but for Christ's sake alone, for what He has already done, they have become partakers of the benefits of the covenant with God in Christ Jesus, so far that they are no longer in a state of antagonism with God; they are, in the language of Scripture, members



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of Christ, therefore children of God, and inheritors of the kingdom of heaven.

So that you, my dear children, may be quite sure that you are not outcasts from God, but members of Christ; God does not hate you, He loves you as His dear children. You have not to wait for something which you are to do, or something which God will do, to be assured that God loves you, and that He watches over you for good.

Hold fast always to that great and glorious truth, as the foundation of your personal practical religion. God is your Father and loves you in Christ; you are the child of God in Christ. To grow into the knowledge of it more and more, and all the consequences of it, is true growth in religious knowledge. To live up to it more and more is true growth in the spiritual life.

In the past you may not have known it, or not have realised it—that God was your Father, and have not given Him filial love, and trust, and obedience. But God has known all along that you were His children, and He has been graciously watching over you, and has brought you safely thus far, and now invites you by my mouth to know Him better, and love Him more, and render Him a more dutiful obedience.

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You may have been bad children, unworthy of your Father. But God is still your Father, and while He has grieved over you He has loved you; and now by my mouth invites you to repent and return to Him and ask His forgiveness; and He promises to forgive you and help you to do better, and to watch over you for good in the future.

My dear young people, I am not taking it for granted that you have grown up to your present time of life in the innocence of childhood. A very important part of your preparation is to examine your own conscience and your own life, and see what is amiss there, to get rid of what is wrong in the past, and obtain God's forgiveness, and make a new start. Believe me, if you are really penitent, God will freely and fully forgive you for Christ Jesus' sake, will blot out your sins from the book of account, and open a fair new page with the opening of your new and better life.

Another important part of your preparation is prayer. Begin at once to pray more earnestly to God; pray about your Confirmation, for help to make a thorough preparation.

Another part is thought, about yourself and your life, about death and what comes after death.

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And the most important part of the preparation is to be making up your mind what is the right and wise way to live; to be making your choice on God's side; to be making firm resolves against this and that failing, to fulfil this or that duty. In short, to be thoroughly making up your mind. So that when the bishop shall ask you, "Do you solemnly promise and vow before God and His congregation to live a wise and holy life," you may say "I do" with all the firm determination of a settled will. All the intellectual preparation is very important. Learn all that you can, and especially be sure that you understand what you learn, about these great religious truths; but the other things are more important still, self-examination, repentance, prayer, thought, and resolve. Come to me freely and ask about what you do not understand, come and let me help you about anything you do not believe, come to me about your perplexities and difficulties of any kind.

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SECOND ADDRESS ON THE CATECHISM.

NOTES. *Promise*, to the Church; *vow*, to God.

In my name. Trustees may enter into engagements on behalf of a minor, e.g. on behalf of an infant king making treaties, &c., on behalf of an infant heir entering into engagements, &c.

The devil and all his works, &c. Pride, lying, unbelief, envy, &c.

The sinful lusts. "Lusts"=desires; we only renounce the sinful, i.e. excessive or irregular, indulgence of our desires.

Pomps=ostentation, &c.; *vanity*=emptiness, illusoriness, unsatisfactoriness.

Will and commandments. "Commandments," what God has expressly bidden us to do and not to do; "will," what He would wish us to do besides.

Walk=live; *all the days*, every day.

Ignorant people sometimes think that their Christian obligations rest upon these promises

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made on their behalf; and some even think that so long as they have not been confirmed, and therein taken their baptismal promises upon themselves, their sponsors are liable for them. We shall get rid of false notions of this kind, and simplify our notions upon the whole subject, if we call to mind that God lays these obligations upon us whether we choose or not; our choice is to accept them and fulfil them and be saved, or to refuse them and reject the mercy of God.

The three baptismal promises, then, are the three conditions of salvation. The previous answer tells what *God* has done for our salvation [what is it?]. This answer tells us what we have to do on our part to work out our salvation [what is it?]. Take it all home, each of you, to yourself. It is quite certain that *you* are God's child in Christ Jesus; that God loves *you;* wishes for *your* salvation; has done all that is necessary on His part that *you* may be saved; has revealed what is necessary for you to do, and now sums it up and teaches it to you in these three conditions of salvation. It is quite certain that so long as you keep these conditions you are safe in God's love and care over you; and if you keep them to the end you will be finally saved through God's mercy in Christ Jesus, and through the continual aid of God's

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Holy Spirit, without which you could do nothing good and acceptable to God.

The three conditions of salvation may be summed up in three words:—

Repentance, "whereby we forsake sin," have nothing to do with sin; leave off any we may have fallen into, and keep free from others.

Faith = believing in God and in His revelation.

Obedience = keeping God's holy will and commandment.

[What did I call the baptismal promises? How many? What are they? What does repentance mean? Faith? Obedience? Is there anything besides? No, all is contained in these three conditions.]

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THIRD ADDRESS

ON THE CATECHISM.[1]

RECAPITULATE last lesson. What did God do for you in your baptism? What was promised on your behalf? By what other name did we call these baptismal promises? What is Repentance? Faith? Obedience? (Let the catechist repeat the correct answers so as to leave clear impressions on the mind of the catechumen.)

Do you think you ought to believe and do as your sponsors promised? i.e. ought to keep these conditions of salvation? (The answer requires carefully taking to pieces and making clear point by point.)

"Yes, verily" = truly, indeed [added for the sake of emphasis]; "and by God's help so I will:"—Will what? Will believe and do, &c. "And I heartily thank our heavenly Father

[1] It may be convenient, in order to save time, to give this address on the same occasion as the preceding.

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that He hath called me to this state of salvation:" —What state of salvation? This in which I am as a member of Christ and child of God: "called me to this state of salvation through Jesus Christ our Lord." "And I pray unto God to give me His grace:"—What does grace mean? Spiritual help. Yes, go on. "I pray unto God to give me His grace that I may continue in the same:"—Same what? Same state of salvation,—"unto my life's end." Not be in a state of salvation *at* your life's end, but continue in a state of safety all along *unto* the end of your life.

Now let us examine the very important things which you have been saying. Tell me again, "Do you think you ought," &c.? ["Yes verily, &c., so I will."] Why, that is very like your Confirmation promise. The Bishop will ask you the same thing in other words: Do you here," &c. [quote them].

And what is it you have to answer? ["I do."]

You say I will keep these conditions of salvation, but can you do it? [Yes, "by God's help."]

A most important answer, and I want you to consider it carefully. You say that you can—by God's help of course, you could not do it without, but by God's help you *can*—keep these

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baptismal promises, fulfil these conditions of salvation. You say that you can renounce, forsake, give up, have nothing to do with sin. You can keep God's holy will and commandments; and that you can do this every day and all the days of your life. Some people—many people, I fear—seem to think that people cannot help sinning, and that it is impossible to keep God's will and commandments; and that the difference between Christian people and others is that Christian people are sorry for it, and because they believe in Christ their sins will not be taken notice of by God; while other people are not sorry and do not believe in Christ, and therefore their sins will be reckoned against them. It is not so. People *can* help sinning, and they *can* keep God's holy will and commandments if they will, by God's help. And the difference between good Christian people and others is that they believe all this and act on it; they walk by faith (Col. ii. 6); they do seek God's help, and get it; they walk in the Spirit (Gal. v. 16); and by God's help they do keep the conditions of salvation, and are kept by God in a state of salvation.

What! can people live a perfect life? No: but there is a great difference between an imperfect life and a sinful life, between an imperfect

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person and a wicked person. The faultiness of our fallen nature is not at once entirely cured by grace; and so through the faultiness of our nature, even when helped by grace, we cannot do God's will perfectly, we cannot help many faults and shortcomings in our conduct. But there is a great difference between faults and sins. A fault is an involuntary falling short of what we aim at being and doing. A sin is a wilful doing what we know to be wrong. Faults do not put us out of a state of salvation. God is our Father, and we are His dear children. A father knows that his children are imperfect and cannot help faults; he corrects them, but he is not angry about them; certainly he does not cast the child off on account of them. And the Psalmist says, "Like as a father pitieth his own children, so is the Lord merciful to them that fear Him, for He knoweth whereof we are made, He remembereth that we are but dust" (Ps. ciii. 13, 14). But we can resist wilful sin. It is a most important subject, and I beg your earnest attention. A temptation to some sin comes to you. The question is, can you resist it? Are there some temptations which are so strong, and our nature so weak, that practically we cannot resist, we cannot help sinning? Many people seem to think that it

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is so. And indeed it is so when they have only their own weak nature to depend on. But they who have God's grace, and use it, can resist every temptation, and can help sinning. Scripture assures us of it: "God is faithful, who will not suffer you to be tempted above that ye are able (to bear), but will with every temptation make a way to escape, that ye may be able to bear it." (1 Cor. x. 13.) Experience proves it; the experience of all really Christian people. And you will have to make proof of it. Our life here is a life of trial; we are on our trial; and the very point of the trial is whether we will resist temptation or whether we will yield to it. If we yield, we fail as Adam did, and fall into spiritual ruin. Oh! that I could impress upon you the awful importance of one sin. The first time you yield to temptation and commit a deadly sin, you have offended God, and been untrue to yourself; you have given Satan a victory over you; you have weakened your power of resistance in future; you have forsaken the right way and entered upon the way that leads to destruction. It needs a very sincere repentance to obtain God's forgiveness. It will need a greater effort to resist that sin in future than would have sufficed at first. If you do not resist it and conquer, you get into a habit of sin, and

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habit becomes second nature, and you get harder in sin as time goes on, till nothing but a very great effort of will aided by God's grace can ever save you out of that sin: and Christ did not come from heaven and die on the Cross to save people in their sins, but to "save His people from their sins" (Matt. i. 21). On the other hand, to have resisted a great temptation is to have won a great victory; a few struggles against any particular temptation greatly weaken its strength in the future, and good habits are as strong as bad habits; and so you grow into moral strength, and "go on from strength to strength, until you appear before God in Zion." (Ps. lxxxiv. 7.)

But does not this point out a life of constant watchfulness and self-control and struggle which must be very irksome? It is true that it does need watchfulness and self-control and struggle to live a holy life, and there is a certain strain in it. But believe me, a sinful life brings much greater discomforts with it. It is one of the devil's lies that a life of sin is a life of easy careless enjoyment, and that a life of righteousness is one of gloom and self-torment and unhappiness. The happiest life, as well as the noblest, is a life of holiness; there is a sense of peace with God and of safety under the care of

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God, there is a sense of satisfaction in every victory, of self-respect, very different from the sense of guilt and fear and degradation and dissatisfaction which harass the sinner. Scripture says, "Godliness hath promise of the life that now is and of that which is to come" (1 Tim. iv. 8), and experience proves it true that the good have the happiest life here. And there is no question about the life which is to come. "If the righteous scarcely be saved," that is, not without earnest, persevering endeavour, "where will the ungodly and the sinner appear?"

But there are some other points in this answer about which I wish to say a few words.

"This state of salvation." People sometimes fancy that we teach that a baptized person is sure to be saved at the last great day. I think these people mistake because they look at our teaching from a wrong point of view. We teach that every person rightly baptized is brought into covenant with God, and receives the germ of new spiritual life by the Holy Spirit. Some hold that a person once brought into this relation to God and gifted with His grace cannot finally fall away from it, but will certainly be saved. Therefore, putting together our assertion that all the baptized receive

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grace, and their persuasion that those who have once received grace cannot lose it and will be finally saved, they conclude that we teach that all who are baptized will be finally saved. We do not teach so. We read in Scripture that those who have received grace may lose it by their own sin, that the germ of spiritual life planted in the soul may die out through neglect, or be extinguished by sin.

You rightly thank God that He hath called you out of the state of alienation from God in which you were by nature, and hath put you into this state of salvation through Jesus Christ our Saviour. But you must always remember that you can fall out of this state of salvation again. How? [By wilful sin.]

Let me illustrate it. [Notes to be expanded.] A shipwreck. Ship sinking with all hands. Lifeboat comes and takes in the crew. They are then in a state of safety. A man may cling to the ship and refuse to be saved in the boat; he may fling himself out of the boat into the waves again; he may lie at the bottom of the boat and be drowned in the very lifeboat by the water which comes in over the side. But, speaking generally, those who are sitting in the lifeboat on its passage to land are in a state of safety, and with proper care on all sides will

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probably be saved; but not finally safe till landed on the firm shore, out of reach of the stormy waves. The ship which is going down is this world; the lifeboat Christ's Church; the shore is that of eternity.

How do you fall out of the state of salvation? [By sin.] If you continue to resist sin and fulfil the conditions of salvation all the days of your life you are always safe? [Yes.] You can do so? [Yes, by God's help.] Do you then be determined to resist every sin, to fulfil every duty, and pray earnestly—let us pray now—that God would give us His grace that we may all continue safe in His love and under His care unto our life's end. "Defend, O Lord, these Thy children with Thy heavenly grace, that they may continue Thine for ever, and daily increase in Thy Holy Spirit more and more, until they come to Thy everlasting kingdom."

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FOURTH ADDRESS

ON THE CATECHISM.

RECAPITULATE. How many baptismal promises? what other name did we give them? State them in three words. What do you mean by repentance? faith? obedience? Last time I spoke about repentance, resisting sin; this time we come to the second condition of salvation, faith.

Some things we *know* of our own knowledge; some can be *proved* to us by reasoning; some we *believe* on the testimony of others. The articles of the Christian faith we *believe*, on the testimony of God. The articles of the Creed are based upon and contained in the Bible, but it is not exactly correct to say they were taken out of the Bible; creeds existed before the Bible was a finished book. They are the independent testimony of the Church of Christ, so that out of the mouth of two witnesses, the Scriptures and the Creeds, we are assured of what it was that our blessed Lord revealed to mankind.

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Repeat the Creed. [Ascertain that they have some comprehension of God as self-existent, Author of all other existences. Infinite, eternal, almighty, wise and good.]

How many Gods are there? [A wrong answer gives the opportunity to impress the truth that there is but one God.] In the Godhead how many Persons? Explain that "Persons" is used here in a special sense, does not mean different individuals, like Peter, James, and John; an imperfect word but the best we can find; its special meaning here always to be borne in mind. We cannot *understand how* there can be three Persons; we *believe* it because God has revealed that it is so.

Which Person became man? Who was His mother? Who supposed to be His father? Who really His Father?

Had He really a human nature like ours? Yes. He took His human nature of His mother Mary; he was as truly human as she was. We said that every child naturally born into this world came into it with a sinful nature: did Jesus? No: He was not "naturally" born into this world; He had no human father; His mother conceived Him miraculously. And thus it was, we believe, that the sinfulness which had infected human nature since Adam's fall did

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not descend to Him. God the Son was God from all eternity, when the time came He clothed Himself as it were with our human nature. So that there are two natures united in one Person; that Person is God the Son. Not mixed together into a third nature, but intimately united.

"Suffered" and "died" on our behalf, bore the penalty of our sins, died instead of us, that God might be able to pardon us. [Quote Is. liii. 4, 5, 6; invite them to learn it by heart.]

"Dead, buried, descended into hell." When men die their bodies are buried, their souls go to the place of departed spirits, called Hades or Hell. So our Lord, being truly man, when He died, &c. Hell does not mean the final place of torment, but the place where departed spirits are now. [It is a very prevalent and deeply rooted idea, that men go to heaven or to hell immediately upon their death; and that the doctrine of an intermediate state between death and the last day is the same as the Roman doctrine of purgatory. It may be necessary in some places, or to some persons, to deal with the subject in careful detail.]

"Ascended." What became of His human nature? [Make it plain that He ascended with it; now is in it; will come at the last day in

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it; will never lay it aside; is God and Man for ever.]

Who is the Holy Ghost? First paragraph of Creed about God the Father and His creative work; the second about God the Son and His work of redemption; the third about God the Holy Ghost and His work on our behalf. The Third Person co-equal with the Father and the Son. What happened on the great day of Pentecost? The Holy Ghost came into the Church; into each of the one hundred and twenty. When the multitude believed Peter's preaching and asked what they ought to do, what did Peter say? "Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise (of the Holy Ghost) is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." And they that gladly received his word were baptized. "And the Lord added to the Church daily such as were being saved." (Acts ii. 38–39, 47.) [From this text the doctrine of the Church may be conveniently taught.] What did Peter say they were to do? [Repent.] They did already believe his preaching that Jesus was Lord and Christ; so they had repentance and faith. What does the Catechism say is required

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of those who come to be baptized? [Repentance and faith.] So the Catechism says just what St. Peter said. What did he say would be the result of their being baptized? [Remission of sins and gift of the Holy Ghost;] just what the Prayer-book says. Did he limit it to those then present, or to Christians of the first age? [No, he extended it to "all that are afar off," to the end of the world and to the end of time, "all whom the Lord our God shall call."] That was the beginning of the Church. Point out the essentials, people whom God calls out of the rest of mankind, who believe in Christ, who have received the Holy Ghost. Sketch the spread of the Church throughout Judea. Persecution scattered Christians and they went preaching about Christ and preparing the way for the organisation of the Church (Acts xi. 19). A Gentile Church formed at Antioch; from that city spread through Asia Minor; carried over to Greece; spread throughout Europe. How it was done we see in St. Paul's work. Preached first in synagogues to Jews and proselytes. Some believed, others rejected. He separated the believers and formed them into a Church (Acts xviii. 7; xx. 9), and before he left he selected one to be their Elder (Presbyter, Priest), he himself still keeping the supreme government in his own

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hands. Before he died he provided for the future government of the Churches; sent Timothy to Ephesus, Titus to Crete, &c. So the Apostles spread the Church over the world, keeping it still one Church. Probably gospel preached in Apostolic times in distant Roman province of Britain; but probable that the Church did not extend into the island till about the middle of the third century. Our branch of the Church to be traced back to St. John. From Asia Minor to Marseilles; so through Gaul; then across to Britain. British bishops, priest, and deacon present at Council of Arles, A.D. 314. Saxon invasion drove British Church back into Cornwall, Wales, Ireland, Scotland. Anglo-Saxon Church established partly by British Church, partly by mission from Rome, partly by workers from Gaul and other places. The Churches of the heptarchy united into a Church of England under Theodore, A.D. 673. William the Conqueror put the Church of England under the Papal supremacy. Corruptions in doctrine crept in. At the Reformation the Church threw off the Papal supremacy, reformed its teaching and practice; but the same Church throughout these changes. Just as much as it is the same kingdom through the Heptarchy and the Conquest, the Great Rebellion and the Revolution.

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What did you say the Church is? [Body of faithful people, &c., in whom the Holy Spirit dwells.] I said this paragraph of the Creed is about the Holy Ghost and His work. The Church, you see, is not the Church unless the Holy Spirit is in it, it is one of His works.

"The Communion of Saints."

We give the title "saints" to certain persons of eminent holiness, but in a lower sense all Christians are saints. St. Paul habitually addresses them by this name. There is a Communion of saints in the Church, all being members of the mystical organisation of which Christ is the Head, and the Holy Spirit the life-giving Principle, and therefore all members one of another: "one Lord, one faith, one baptism, one God and Father of us all, who is above all, and through all, and in you all." (Eph. iv. 5.) We have communion through Christ with the saints departed, for "all live unto Him." With the angels. Through Christ we have communion with the Holy Ghost (2 Cor. xiii. 14), and with the Father (John xiv. 23; xvii. 21.) [Read St. Paul's magnificent description, Heb. xii. 22–29.]

"The forgiveness of sins;" in the Nicene Creed "one baptism for the remission of sins." Forgiveness of hereditary sin in baptism, and of sin committed after baptism on true repentance.

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"The resurrection of the body." [Note, it is a very common idea that good men become angels at death, that the angels have been good men. Take pains to correct this.] Explain that identity of body does not involve sameness of matter of which it is composed. The matter of our bodies changes here every dozen years or so, and yet the same body. So resurrection bodies not necessarily of same matter, yet same bodies.

"The life everlasting."

What do you chiefly learn in these articles of your belief? Mark the emphasis in this answer on ME. God the Father made *me*, &c.; God the Son redeemed *me*, &c.; God the Holy Ghost sanctifies *me*. Ah! this is what I want especially to bring home to your hearts. A good deal of what we have been considering is difficult and may have wearied you. Now let us see how important and interesting it is to you—each of you.

God the Father made *me*. Many people would say God created Adam and Eve, and all the rest of mankind are naturally descended from Adam and Eve. Yes. God makes all living creatures thus to reproduce their kind. The trees and flowers reproduce their kind; sheep and lions reproduce their kind; and so men as to their animal nature reproduce their kind.

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But men are not merely animals. They are partly animals, partly spirits. Spirits do not reproduce their kind. "The angels neither marry nor are given in marriage." (Mark xii. 25.) And so men reproduce the animal part of their being, but God creates their spirits. Every man is a separate and unique work of God's creative hand, every man different from all others. From all eternity God had *you* in His mind, knew when He should create you, into what position in the world He should place you, what work in carrying out His great designs He should assign to you. And at length, when the time was come, He spake and *you* were made. He loves the creature He has made, He watches over you every moment; He earnestly desires that you may be faithful in your trial; and may come to the place prepared for you in heaven.

"God the Son redeemed *me*." When He offered the great sacrifice for sin, Christ did not die for all mankind in the mass without distinguishing individuals; because He is God, all things and all persons are always under His eye, in His mind; when He made the atonement for men He made an atonement for each one. St. Paul, who had not known Christ, or been known to Him, in the flesh, says, "He loved *me* and gave himself for *me*." (Gal. ii. 20.)

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And so we ought to appropriate this truth to ourselves. When Christ hung on the cross, because He was God and all things and all men were under His omniscient eye, He saw *me* and *my* sins; He made a full, perfect and sufficient sacrifice, oblation and satisfaction for *me* and for *my* sins. He won *my* pardon, He purchased grace for *me*, He went back to heaven to prepare a place for *me*.

"The Holy Ghost sanctifieth *me* and all the elect people of God." For in my baptism the Holy Ghost came into *me* as truly as into any one of the one hundred and twenty on the day of Pentecost, or the three thousand converts of that day, for I am one of the "all who are afar off" to whom "the promise" was made by God.

What does "sanctify" mean? How does the Holy Ghost sanctify us? By giving good thoughts and desires, helping us to resist temptation, to grow in faith, and love, and obedience. Does not *make* us if unwilling, or do it *instead* of us if careless, he *helps* those who help themselves.

What does "elect" mean? [Called.] In the Old Testament who were the elect people of God? [The Jews.] All of them? [Yes.] What were they called to? Called out of the rest of mankind into special covenant with God, special

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grace and privilege. Were they all therefore saved? [No.] E. g. many were called out of Egypt, only two of the adult men lived to enter the promised land. Who are the elect people of God now? [Christians.] What called to? Will all therefore be saved? "Many called but few chosen;" therefore "make your calling and election sure."



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FIFTH ADDRESS

ON THE CATECHISM.

RECAPITULATION. What are the three conditions of salvation? what is the third? [To keep God's holy will and commandments, &c.] What is keeping His commandments? His will? Where do we find God's commandments? [All through the Bible.] Where are they specially summed up? [In the ten commandments.] [Bring out by questioning the circumstances under which they were given.] Who spoke them to the people? [God.] Who wrote them on the stone tablets? [God.] That was to give them the most solemn sanctions and to impress them upon the minds of the people. Did our Lord do away with the ten commandments? [No.] Did He say anything about them? Where? [In the Sermon on the Mount.] [Bring out that He gave them new sanction and wider scope; taught that we should not only regulate our outward conduct by them, but fashion ourselves into the spirit of them. Briefly run through them, to see that they are known, and then proceed to

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explain and enforce them.] How many commandments on the first table, and on the second? First table relates to? [Duty to God.] Second table? How does our Lord sum up first table? ["Thou shalt love the Lord," &c.] And the second table?" ["Love thy neighbour," &c.]

It will help you to understand the full meaning of these ten commandments if you will try to remember four principles on which they are to be interpreted.

1. *Every commandment has a negative and a positive side.* Many of the commandments are put in a negative form, Thou shalt *not* do this, and that; but our Lord in summing them up gives their positive side, "Thou *shalt* love the Lord thy God," &c., and "Thou *shalt* love thy neighbour," &c.

2. *Each commandment deals with a whole class of subjects and names the highest of the class.* Our Lord also teaches us this in explaining several of the commandments in the Sermon on the Mount. Undue anger, He says, breaks the sixth commandment, "Thou shalt not kill." Anger leads to quarrelling, blows, injuries, homicide, murder: "Thou shalt do no murder" forbids all the rest.

3. *The command extends not only to outward*

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acts, but also to words and thoughts. Our Lord teaches this also; above, and Matt. v. 28.

4. *What we are commanded to do or not to do, we are bound to encourage or discourage in others,* to the extent of our authority and influence. [Recapitulate briefly these four principles, repeating the portion in italics, till they are freely answered by the catechumens.]

First Table.

First Commandment. Relates to the Being of God. It is in the negative form, Thou shalt have *none* other Gods but the one true God. To say there is no God, or many Gods, is against this commandment. The positive form is, Thou shalt have the Lord for thy God, thou shalt "believe in Him, fear Him, love Him with all thy heart and mind, and soul and strength."

Second Commandment. Relates to the worship of God. It is in the negative form, and the particular act it forbids is worshipping God under any form. [Illustrate this. Aaron and Jeroboam in making calves, under form of which the true God was worshipped, broke this second commandment. Ahab and Jezebel, in introducing the worship of Baal, broke the first. We may have representations in church as symbols or scriptural pictures, but we may not worship them, or worship God through them.] The

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positive form of the commandment is, Thou *shalt* worship God, rightly. To worship Him rightly is to worship Him "with our bodies and with our spirits, which are God's," "in spirit and in truth," i. e. with outward reverence and with attention of mind and earnestness of spirit; in short, with the best powers of our whole being.

Third Commandment. The meaning of this commandment misunderstood. The sin it mentions is perjury, taking God to witness to a falsehood, or making a vow to God and not keeping it. Our Lord gives the positive side of the commandment in the Sermon on the Mount, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." It includes reverence for God generally, and all that belongs to God. The Catechism says, "to honour His holy name and His word;" we may add, His house, ministers, people.

Fourth commandment. Takes the positive form, "Remember that thou keep holy the seventh day." It includes all times to be kept holy, and mentions the Sabbath as the type of them. It included the annual feasts, new moons, day of atonement, &c. Our Lord set the example of observing the Feast of Dedication, a day appointed, not by scripture, but by ecclesiastical authority. To us it commands the observance of

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the Lord's Day and other days of commemoration appointed by lawful authority, as Christmas, Good Friday, Easter, Ascension, holy days generally. Finally, every day is to be to us a holy day, in which we are to serve God in our vocation and ministry.

Second Table.

Fifth Commandment. Treats of obedience; first of commandments of second table, because foundation of duties towards our fellow men. Obedience to parents is put first, because it comes first in our lives, and because it is the type of all obedience. What is obedience? Doing what we are told, submission of our will to that of another. We are bound to submit our will to God's will, because He is the creator, we His creatures. All other rightful authority springs out of this. Obey the king and those to whom he delegates his authority, because he is God's minister. Obey him not only for wrath, but also for conscience sake (Rom. xiii. 1–8); "Obey them that have the rule over you" in the Church (Luke x. 16; 1 Thess. v. 12, 13; 1 Tim. v. 17; Heb. xiii. 7, 17).

In short, obey all whom God in His providence has put in a position of authority over you, "governors, teachers, spiritual pastors, masters, .. all our betters." Who are our betters?

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Those wiser, older, more skilful, experienced, good.

Obedience should be exact, prompt, cheerful. We should try to carry out the will as well as the bare order of the superior. Christ the example of obedience; filial (Luke ii. 51); civil (Matt. xvii. 27); ecclesiastical (Matt. xxiii. 3); divine (Heb. x. 7; Phil. ii. 18).

Sixth Commandment relates to sins of violence. It forbids undue anger, hatred, malice, angry and abusive words, acts which may hurt, injure, cause death. It commands the opposite virtues, kindness, helpfulness, mercy; promoting the health and happiness of others; saving life.

Seventh Commandment treats of sins of the flesh, the excessive and irregular indulgence of even natural and lawful appetites and desires. Forbids excess in eating and drinking; sloth and self-indulgence; neglecting difficult or distasteful duties; impure thoughts, words, acts; bids us "keep our bodies in temperance, soberness, and chastity."

Eighth Commandment treats of sins of dishonesty. The rights of property are thus based on the revealed will of God. It forbids us to take away what belongs to another; fraud, over-reaching, adulteration, unfair practices in trade. It enjoins honourable and fair dealing; selling honest

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goods at a fair price; giving fair wages for work and service; giving honest work and faithful service to employers; liberality, generosity (Eph. iv. 28); giving a fair proportion of our income for religious, charitable, and useful purposes.

Ninth Commandment deals with sins of the tongue. Forbids lying in all its forms, exaggeration, boasting; using our tongue in any way to the injury of our neighbour, e. g. repeating stories (even if true) which tend to injure him or his reputation; evil-speaking, slandering. It enjoins using speech for the edification of our neighbour (Eph. iv. 29).

Tenth Commandment treats of discontent. The mere thought that we should like this or that if it pleased God to give it is natural, and not wrong; it is the excessive and irregular indulgence of these desires which is covetousness; the being discontented, envious, murmuring against God; ambition, greed of gain. It enjoins content with the place in which God has put us, and what His providence has arranged for us. It does not forbid that we should honestly, cheerfully try to better our position in the world; that is God's will.

Why does God give us all these commandments? Not for His sake; not for the sake of others, only. God is our Father. He lays down

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these rules of life and conduct because to live in this way is the happiest and best for us. It is our wisdom and nobleness, and prosperity and happiness to guide our life by these rules, and the closer we stick to them the nobler and happier we shall be.

Keep then, dear young people, God's loving will and commandments, and walk in them all the days of your life; they will keep you safe and happy here, and bring you to salvation and bliss for ever in heaven.

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SIXTH ADDRESS

ON THE CATECHISM.

RECAPITULATE. What is your condition by nature? What is your actual relation to God? [Children.] What did St. Peter say were the results of baptism? [Remission of sin, gift of the Holy Ghost.] Then you are God's children in Christ; you have the Holy Spirit. This is what God has done for you. What have you to do towards your salvation? [Fulfil the three conditions.] Name them in three words. What does repentance mean? faith? obedience? If you fulfil these conditions, then, through God's mercy to you for Christ's sake, you will continue in a state of salvation, and will be saved at the last great day. Can you fulfil them? [Yes, by God's help.] But without God's help you cannot. And here the Church Catechism puts into my mouth to address to you an earnest warning on this subject: "My good child, know this, &c., prayer."

How are you to obtain God's grace? [In answer to prayer.] Yes, and also in the right

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use of the appointed means of grace, the sacraments.

To-day we deal with prayer.

What is prayer? [Asking God for what we want is the answer which will probably be given.] Yes, but it is used in a larger sense to include all that we say to God. *a.* Worship or praise, expressing our sense and humble admiration of God's greatness, and glory, and goodness. *b.* Thanksgiving. *c.* Confession of sin and asking for forgiveness. *d.* Petition, asking for what we need. *e.* Intercession for others.

What prayer is given in the Catechism? Our blessed Lord gave it to His disciples that we might *use* it as the especially Christian prayer, the prayer characteristic of Christians, containing the essence of the Christian religion. Also He gave it as a *pattern* for our prayers. Therefore it is given here in illustration of the subject of prayer. The Catechism tells you what you chiefly pray for in this prayer. You use this prayer every day, and twice a day. Very important to understand it, that you may pray it in the fulness of its meaning. Let me try to help you a little more by giving you a short explanation of the whole prayer.

"Our Father." I told you that being baptized unto Christ, we were children of God in

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Christ; that this truth was the foundation of our personal practical religion; and here you see that our Lord teaches us to come to God on this footing, and to address Him not "O great and dreadful God," but "O heavenly Father." Thus we invoke—appeal to—God, and express our loving confidence in Him.

"Hallowed be Thy name." The name of God is often used in scripture with a mysterious breadth of meaning. In this clause we express our sense of the worthiness of God to be worshipped, reverenced, honoured.

"Thy kingdom come." "The Kingdom of God" in the gospels constantly means the Church of Christ. We pray that it may come, that kingdom of peace and righteousness and happiness which is gradually to ameliorate and elevate the condition of mankind here; that same kingdom in its eternal phase of perfect righteousness and bliss in the heavens; that kingdom in our own hearts and lives, entirely submitted to the sovereignty of Christ, and filled with "righteousness, peace, and joy in the Holy Ghost" (Rom. xiv. 17).

"Thy will be done." Not only an expression of resignation, but a prayer that His will—not only His commandments, but His entire will—may be fulfilled by us, by all men, as the true rule of wise, prosperous, happy human life.

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"Done in earth, as it is done in heaven." A very remarkable clause. It calls our attention to the other orders of spiritual beings whom God has created, and who are in various ways so closely connected with us. [This affords an opportunity to raise the thoughts of the catechumens to a wider view of the universe and its inhabitants.] The Bible is full of angels. We learn there how they do the will of God: with alacrity, with the utmost of their powers, with delight. The result is the order and harmony and bliss of heaven. Were God's will so done on earth, earth would be a lower heaven. We pray that God's will may be done in us, and by us, that heaven may be in our hearts and homes.

"Give us this day our daily bread." All things necessary to bodily sustenance and comfort; not only what is needed for our bodies, but for the well-being of the higher parts of our nature, our intellect; above all for the highest, the spiritual part. Christ is the bread of our souls. We receive Him especially in the Word and Sacraments.

"Forgive us our trespasses." Trespass= stepping over the line marked out. We daily need forgiveness of daily faults and shortcomings. "As we forgive others" is a condition of our forgiveness (Matt. vi. 14, 15; xviii. 35; Mark

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xi. 26). Therefore always take care that you forgive before you pray.

"Lead us not into temptation." We must all have temptation and resist it. But we pray not to be subjected to great temptations such as those God permitted Job to be tried with, such as the Spirit "led" our Lord into. When "Satan desires to sift us as wheat" that Christ would pray for us as for Peter. That He would help us in all our temptations and enable us to overcome.

"Deliver us from evil." From all things hurtful both to body and soul; from sin which is the great evil; from the evil one, our spiritual enemy; from eternal death.

"For thine," &c. A doxology, perhaps added by the primitive Church, addressed especially to the risen Lord. For Thou art King of Heaven and Earth; Thou hast power to do all we have asked; and Thy mercy will show forth Thy glory, and we will show forth Thy glory, for ever and ever. Amen.

The subject of Prayer is so important, that I am very anxious you should give me your best attention while I make some general remarks, and give you some advice about it.

Does God hear our prayers? [Yes.] Be quite

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sure of that. He always hears, always gives His attention, is always kindly disposed. Does He do anything different because of your prayers? [Yes.] The Bible is full of examples of answers to prayer. [Ask for some of them—Israelites (Ex. iii. 7), Hannah, Ahab, Hezekiah. Request not always granted: our Lord's in the garden; Paul's (2 Cor. xii. 8).] God does not answer us in words; He answers practically. He does not always do what we ask, because we often ask for what is not best for us. But no earnest faithful prayer is lost. God may not answer the words of our prayer, but He will answer the general intention of our desire. He may not give the thing which we ask, but He will give us something which is more for our real welfare.

Private prayer. Public prayer.

Private prayers. First about the manner of them. When you are going to say your prayers what do you do? It is very important *how* you do it. It is by far the most important and solemn duty which you have to do in the course of the whole day, and that, I fear, on which people usually bestow the least care and pains. Let me suggest. Do not sprawl over the side of your bed, or loll over the seat of a chair. First stand and think what you are

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going to do: going to ask an interview with the King of kings; going to appear in His presence to worship Him, to thank Him for many goodnesses, to confess faults, to ask pardon, to ask for what you need. Then kneel down in an attitude of great reverence; and when you have knelt, pause and try to realise (to feel, to see with your soul) that God is THERE, and you are kneeling at His feet.

When you kneel what do you mean? [It is the attitude of humility.] When you shut your eyes, what for? [To exclude distracting sights;] also to transport yourself, as it were, out of the visible world into the invisible world; you shut your eyes that you may see God with your soul. When you close your eyelids it is as if two angels drew aside the curtains between the visible and the invisible world, that you might see God sitting on His throne, surrounded by the court of Heaven, and looking graciously upon you kneeling at His feet. When you put your hands together? [Captives in the Assyrian sculptures thus approach their conqueror.] It seems to be the attitude of entire submission and appeal. Try to make the feelings of your soul correspond with these outward gestures.

As to the substance. Do not merely ask for

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what you want; those would be very meagre, not to say selfish prayers. Let all the parts of prayer be present in your prayers, at least in the course of the morning and evening prayers together [recapitulate *a*, *b*, *c*, *d*, *e*, p. 50]. Some things we have to say every day; if you do not use somebody else's form, your own thoughts will soon fall into a form of prayer; quite right, but add to this according to the events and needs and feelings of the day. The acceptableness of your prayer depends very much on your *faith* (seeing God, reality in what you say), and on your *fervour*, i. e. praying with feeling and earnestness.

Public prayer. I can only now say a few general words about this. It is the most solemn thing we have to do in all our lives. It is taking part in the worship which the Body of Christ, aided by the Indwelling Spirit, offers through its Head and High Priest, before the throne of the present God. Yet people usually fail, for want of faith, to see this; they make no preparation beforehand, they come without reverence, and they go away without profit. There is no occasion on which so much blessing is offered, there is perhaps none in which so little in proportion is received. I beg of you when you come to public worship,

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as in your private prayers, make some previous preparation; in your Sunday morning private prayers, in your prayer on entering church. During the service make a great effort of faith to realise the unseen things in the midst of which you are. Let your mind be filled with earnestness, really confess your sins; take the sentence of absolution to yourself as a reality; really praise and thank God; and offer your prayers to Him as present there in church to hear you. Listen to His word read and preached as a message to your own soul. Join in the Holy Communion as Christ's own pleading of His precious death and merits on *your* behalf, as the spiritual feeding of *your* soul on Christ. And you will soon find the grandeur and delight and blessing of these visits to the house of God, these attendances on the court of the heavenly King. *Faith* and *Fervour,* let these be the watchwords of your prayers. Faith to see the things unseen; fervour of spirit in all your holy things.

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SEVENTH ADDRESS

ON THE CATECHISM.

REPEAT the last recapitulation down to "Can you fulfil them?" [Yes, by God's help.] How are you to obtain God's help? [By prayer.] By what other means? [The Sacraments.] What is a Sacrament? [Take the answer carefully to pieces and explain it.]

"An outward and visible sign of an inward and spiritual grace given unto us as a means whereby we receive the same"—same what? The grace spoken of. In fewer words, it is a sign given us as a means by which we may receive grace. What else does it say? "Ordained by Christ Himself as a pledge to assure us thereof." What is ordained by Christ? The Sacrament. What does it say the sign is, besides a means? A pledge to assure us thereof. To assure us of what? That we do receive the grace. To assure = to make us sure. [It may be necessary to go over this several times, simply and clearly bringing out the points.]

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A sign, ordained by Christ, as a means by which He gives us grace, and a pledge to make us sure that we do receive it. How many parts? [Two, the sign and the grace.] The sign is symbolical of the grace. What is the sign in Baptism? [Water.] What is that symbolical of? [Washing.] What is done in Baptism? [Sin washed away.] What else? [Holy Spirit given.]

[What follows may be omitted in order to shorten the address, and to limit it to the subject of Holy Communion; but in some places and to some persons it is very desirable that the word "regeneration" should be explained and defended.

What does the Catechism say here is the thing signified by the water and words? A death unto sin and a new birth, &c. We had occasion to consider part of these words in the first address. I want you to understand one of its phrases now—"a new birth unto righteousness." The ancient fonts were large and bath-shaped in the floor of the baptistery; the catechumens walked or were carried down into them, and back again, by steps. It was symbolical of their descending into the grave, and rising again to a new life. Do you remember any text which says something like this? (Rom. vi.

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1), "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death. Therefore we are buried with Him by baptism into death, that like as Christ was raised from the dead . . . even so we also should walk in newness of life." And again (Col. ii. 12), "Buried with him by baptism into death, wherein also (i. e. in baptism) ye are risen with Him." We see then that the Catechism is using Scriptural language when it says that the inward grace of baptism is a death unto sin and a new [life] unto righteousness. By baptism we become entitled to the blessings purchased by Christ's death. By baptism we have a new spiritual life given to us by the Holy Spirit. But the Catechism word is not a new *life* but a new "birth" unto righteousness. For it is only the germ of the new spiritual life which is then given to the infant, and it needs to be tended and fed like physical life in order to grow into health and strength. The Catechism takes the words "new birth" from the lips of our Lord Jesus Christ. He says, John iii. 3, "Except a man be born again he cannot enter into the kingdom of heaven." By kingdom of heaven our Lord constantly means His Church upon earth. A few verses further He explains, "Except a man be born

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of water and of the Spirit he cannot enter," &c. He bade the Apostles admit all nations into His Church by baptizing them with water. St. Peter on the first occasion of obeying this command explained that those who were baptized received the gift of the Holy *Spirit*. Our Lord calls it being born again with water and the Spirit; and goes on to say, "that which is born of the flesh is flesh, that which is born of the Spirit is spirit." What is born into the world is our human nature, that which is done in baptism is giving it a new and higher life. St. Paul figuratively speaks of it as to be compared with rising again from death; our Lord also figuratively speaks of it as being born over again; both figures we see mean the same thing. St. Paul uses the Lord's figure in writing to Titus (iii. 5), "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour." That which is done for us in baptism, then, our Lord and St. Paul call regeneration or new birth, and the Catechism uses Scriptural language in saying that the inward grace given in baptism is "a death unto sin and a new birth unto righteousness."

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Much confusion has been caused by some persons taking away the phrase "new birth" from our Lord's usage of it and St. Paul's, and, following them, the Church's usage of it, to describe what is done for us in baptism, and applying it to that change from wickedness to repentance or from carelessness to earnestness which we should describe as conversion. [Under some circumstances it may be necessary to defend Infant Baptism. We take leave to refer to Some Chief Truths of Religion, p. 189, &c., for the heads of the argument.]

We now give our attention to the second of the two Sacraments, and we shall find it convenient to divide the subject into two parts.

"Why was the Sacrament of the Lord's Supper ordained?" [For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.]

What did the worship of the temple consist of? [The sacrifice, a lamb every morning and evening, and multiplied victims on the sabbaths and festivals.]

What did the worship of the Patriarchs consist of? [Sacrifice.] How far back can you trace it? [Abel's sacrifice.] What did the sacrifice mean? [The death of Christ.] [Bring out more fully the meaning. It meant that the wages

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of sin is death, without shedding of blood there is no remission of sin; the man who sacrificed meant that he confessed himself to be a sinner, who had deserved death, but he offered this innocent victim, as he had been taught, in the belief that God would accept another life instead of his own forfeited life, and that other life was the life of the Lamb of God offered on the altar of the Cross.]

Cannot you trace the rite of sacrifice further back than Abel? Let me explain a previous verse (Gen. iii. 21), and put the commencement of the rite of sacrifice before you. When Adam and Eve had sinned, God came to them, called them out of their concealment, led them to confess their sin and brought them to repentance for it. He gave them the promise of a future Saviour, and He taught them to show their faith in the promised Saviour and to plead His merits and death in the rite of sacrifice. We may suppose that they offered a lamb for each; that God pardoned them through this pleading of the Precious Blood; and clothed Adam and Eve in the skins of the slain lambs, typical of clothing them in the garment of Christ's righteousness. So that the rite of sacrifice began as soon as it was needed, as soon as man had sinned. And it was God who

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taught sinful man thus to plead the merits and death of the Lord Jesus Christ.

This rite of sacrifice then was the great act of worship from the fall through the patriarchal period, through the Jewish period, it was kept up with more or less admixture of error by many of the other great nations of antiquity, and it continued down to the time of our Lord. And all this long line of sacrifices stretching through all these ages pointed on to the sacrifice of Christ upon the cross; they were types, remembrances, memorials, of the sacrifice of the death of Christ.

What was the Holy Communion called in the primitive Church? The Breaking of the Bread (Acts ii. 42, 46; xx. 7). By whom was it ordained? When? Why does the Catechism say it was ordained? [For a continual remembrance, &c.] What is the outward part or sign of this Sacrament? [Bread and wine.] What do they signify? ["The Body and Blood of Christ."] When body and blood are separate what does it show? [The death of the person.] Our Lord ordained this Breaking of the Bread for a remembrance of the sacrifice of His death; did the Church of Christ take it up and observe it? [Yes (Acts ii. 42), "They," i.e. the Christian Church, "continued steadfastly in the Apostles'

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doctrine [unity of faith] and in their fellowship [unity of organisation], and in the Breaking of the Bread [the celebration together of the great memorial which Christ had ordained as the great act of worship], and in the prayers."] How often did they observe it? [Acts ii. 46, "And they continuing *daily* with one accord in the temple and Breaking the Bread at the house."] So that besides going to the temple prayers daily, they had a daily celebration of Holy Communion in the house, which was in fact their church. This daily Communion may have been only intended to be for a time, just as we have daily celebrations at the great festivals. For afterwards we gather that it was the practice of the church at Troas to have a weekly celebration. (Acts xx. 6, 7,) "They abode seven days at Troas, and upon the first day of the week the disciples came together to Break the Bread." And so the Church of Christ everywhere ever since has maintained this Memorial of the Sacrifice of the Death of Christ as the great central act of Public Worship.

Did the Church of Christ keep up the sacrifices of slain beasts? [No.] Are there such sacrifices offered anywhere now? [No.] The New Memorial took the place of the old in the worship of the Christian Church, and the

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custom of sacrifices of slain beasts gradually died out everywhere.

You see then that the great act of worship which God has ordained has consisted in a symbolical act in which men made a memorial of the Sacrifice of the Death of Christ, showed their faith in Him, and pleaded His merits and death before the Throne of Grace.

Who attended the sacrifices of the Temple? [All the people were required to attend them at the great festivals.] Are all Christians required to attend the Memorial of the Breaking of the Bread now? [Yes, our Lord said, Do this for a Memorial of Me (Luke xxii. 19); Take, eat . . . drink ye all of it (Matth. xxvi. 27).] The first Christians obeyed their Lord's command; under the inspired direction of the Apostles, they "continued steadfastly in . . . the Breaking of the Bread, and the Prayers," they "continued with one accord Breaking the Bread."

Tell me again, Why was the Sacrament of the Lord's Supper ordained? ["For the continual remembrance," &c.] Ought we to worship God in some way of our own or in the way He bids us? What has He bidden as the great act of worship?

God desires that all men should understand that they have access to Him only through the

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atonement of the death of Jesus, that ur prayers and praises are only accepted through His mediation, that pardon and blessing are given us only through Him who purchased them with His precious Blood.]

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EIGHTH ADDRESS

ON THE CATECHISM.

RECAPITULATE. What is a Sacrament? [Get out clearly that they understand it, and to that end simplify the definition. An outward sign by means of which God gives us grace.] What do you mean by grace? [Spiritual help.] Help to what? [To keep the three conditions of salvation—to resist temptation, to grow in wisdom and faith, and keep God's holy will and commandments.] How are we to obtain this grace? [In answer to prayer.] How else? [In the right use of the Sacraments.] One Sacrament we have all received—which? [Baptism.] What did it do for us? [Made us children of God; gave us remission of sin and the gift of the Holy Ghost; gave us a death unto sin and a new birth unto righteousness.] What is the other sacrament? [The holy Eucharist=thanksgiving.] What other names has it? [Breaking of the Bread; the Lord's Supper; the Holy Communion.] How many parts in a Sacrament? What

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is the outward sign in the Holy Communion? What is the inward part? ["The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper."] What does "verily" mean? [Truly.] And "indeed"? [Not in figure or imagination, but in fact and reality.] What are verily and indeed taken and received by the faithful in this Sacrament? [The Body and Blood of Christ.]

When we were baptized, whom were we baptized into? [Into Christ. "So many of us as were baptized into Christ," (Rom. vi. 3). Made members of Christ, "We are members of His body, of His flesh, and of His bones," (Eph. v. 30).] We were grafted into Christ, and new spiritual life came into us through our being made one with Him. This second Sacrament is given to keep alive the spiritual life then given. In John vi. our Lord says, "I am the Bread of God, which cometh down from heaven, and giveth life unto the world." And again, "I am the living Bread which came down from heaven: if any man eat of this Bread he shall live for ever." And again, "The Bread that I will give is My flesh, which I will give for the life of the world." And when they murmured among themselves, saying, "How can this man give us His flesh

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to eat?" He said, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. My flesh is meat indeed, and My blood is drink indeed. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me." Then at the institution of the Holy Communion He took the bread and said, "Take, eat; this is My Body which is given for you: Do this in remembrance of Me. Likewise after supper He took the cup; and when He had given thanks He gave it to them, saying, Drink ye all of this; for this is My Blood of the New Testament, which is shed for you and for many for the remission of sins."

And St. Paul (1 Cor. x. 16) says, "The cup of blessing which we bless, is it not the communion ['partaking' Article XXVIII] of the blood of Christ? The bread which we break, is it not the communion ['partaking'] of the Body of Christ? So that the Catechism uses scriptural language when it says that "the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper."

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There are three doctrines on the *way* in which the faithful receive the Body and Blood of Christ in the Lord's Supper:—

1. The Romanists define that the substance of the bread and wine are changed into the Body and Blood of Christ, and some of them at least hold very gross views on the nature of the change.

2. The Zwinglians hold that the Body and Blood of Christ are not present in any way, or any special grace given in the Sacrament.

3. The view of the whole Church of Christ for a thousand years, of many in the mediæval Church, and of the Church of England now, is that Christ is spiritually present, that He does feed the souls of the faithful partakers with Himself, the heavenly bread; that in some mysterious spiritual sense His Body and Blood are verily and indeed taken and received by the faithful in the Sacrament. And the Church of England is careful not to go further than, or fall short of, that which is revealed; it believes what our Lord says, without defining how it is. And you will do wisely to hold broad, simple views; to believe that Christ can and does fulfil His word; and as in the one Sacrament He makes us members of Himself, of His body, "of His flesh and of His bones;" so in the other Sacrament

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He does feed our souls with Himself the heavenly Bread, with His Body and Blood.

What are the benefits whereof we are partakers thereby? [The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine.] The bread and wine are symbolical, they represent the Body and Blood of Christ, and they represent that which the Body and Blood of Christ does for us in the Sacrament; viz. as bread and wine strengthen and refresh our bodies, so the Body and Blood of Christ, which Christ makes them the means of conveying to us, are the food and refreshment of our souls.

This use of signs to convey grace is a remarkable fact which runs through God's dealings with men. Some instances of it: the brazen serpent, the healing of Naaman, our Lord's breathing (John xx. 22), &c.

Besides these occasional instances of it, we find as a principle that such permanent signs for conveying grace have been appointed by God in all dispensations. In paradise two sacramental trees, one the test of obedience, the other the means of life. In the patriarchal dispensation, sacrifice; in the Abrahamic dispensation, circumcision and sacrifice; in the Christian dispensation, Baptism and the Breaking of the Bread.

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The Holy Communion then is a means of grace, the bread and wine are a means by which Christ strengthens and refreshes our souls. Let me remind you again of the way in which this subject was brought before us. In order to work out your salvation, you must keep the three conditions. We cannot do it without the special grace of God. How can we obtain this grace? [By prayer and the faithful use of the means of grace.] What special means of grace has Christ Himself appointed and bidden us use? [Baptism, and the Lord's Supper.] Do you need grace? What are the means which you ought to use to obtain it? [Prayer and Holy Communion.] If you neglect the means have you a right to expect the grace? If you neglect prayer? If you neglect Holy Communion?

We have seen then two aspects of this Sacrament.

1. It is the great act of Christian worship, commanded by our Lord Jesus Christ Himself, in which He bids us make a continual memorial of the sacrifice of His death upon the cross, show our faith in Him, plead His merits and death before the throne of grace for the forgiveness of our sins.

2. It is the great means of grace by which

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Christ feeds our souls with Himself, who is our Life, strengthens and refreshes our souls with His Body and Blood.

3. I want briefly to name a third aspect of the Sacrament. It is the symbol and sacrament of the unity of the Church of Christ, of the Communion of Saints. We all kneel at the holy table as one household, the children of the heavenly Father. We all drink of the same cup, and eat of the same loaf: "We being many are one Bread, and one Body: for we are all partakers of that one Bread." (1 Cor. x. 17.)

Do you remember my first sermon about Confirmation? When our Lord Jesus Christ was twelve years old what do we read about Him? Brought to the temple to be catechised, to attend the sacrifice, and be recognised as a son of the Law, entitled to the full privileges and bound to fulfil the duties of a son of Abraham. So when you have been confirmed, you will be entitled to take your place in the great congregation, and bound to fulfil the obligations which the Lord Jesus Christ has laid upon you, and entitled to enjoy all the privileges which He has conferred upon His people. In plain words, it will be your privilege and your duty to be a regular communicant.

You may very likely find in your own hearts

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some shrinking back, and you will very likely find other people hindering you. Somebody will say you are too young. Our Lord came to the corresponding sacrament of the ancient Church of God at twelve years old. You are not too young to understand that this is the great act of worship which God bids you join in; you are not too young to need God's grace to resist temptation, and to keep His holy will and commandments.

Somebody will try to fill you with vague superstitious fears. It is a very solemn thing; to take it a great responsibility. Suppose you should sin after it? It is a very solemn thing and a great responsibility to disobey your Lord's command, "Do this in remembrance of Me." Suppose you should fall into sin for want of the grace here provided and offered you? My dear child! when the blessed Lord Jesus Christ bids you come, it is out of love to you; to draw you nearer to Him; to lay His hand on you in blessing; to strengthen your soul with grace; to help you to come to Him in heaven. Do not fear Him. Fear those who would keep you back from Him.

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PRELIMINARY SERMON.

You have heard the notice read that a Confirmation will be held, &c.

I want to explain clearly what Confirmation is, and to show that it has the authority of Holy Scripture.

In the Jewish Church every child of Abraham was admitted into covenant with God at eight days old by circumcision. When the child had reached that age when the intellect begins to reason for itself and the affections to develope and the will to assert itself, when the boy had reached the threshold of manhood, it was the custom to bring him to the temple at one of the great feasts to be catechised and further taught, and then he was taken to attend his first sacrifice; thenceforward he was a "Son of the Law," entitled to all the privileges and bound by all the obligations of the Covenant.

Our Lord Jesus Christ being a son of Abraham, was pleased to be admitted into the covenant of circumcision; and at twelve years old was thus admitted as a son of the Law.

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So in the new dispensation children are admitted into the Gospel covenant in infancy; then, when they have attained to years of discretion, they are to be catechised and taught, and invited formally to profess their acceptance of the obligations of the Christian covenant, and are admitted to partake of its highest privilege in the Holy Communion.

But our rite of Confirmation is not merely a pious but unauthorised adaptation of the custom of the Jewish Church, thus sanctioned by our Lord's submission to it. It is one of the express observances of the primitive Church. The Apostles ordained and practised it, and what they did in the organisation of the Church and the settlement of its ordinances they did either by express command of their Lord (Acts i. 3), or they did it by inspiration of the Holy Spirit. So that an apostolic ordinance is a Divine ordinance in its origin and obligation. And this particular ordinance received in a remarkable way the Divine sanction, since gifts of the Holy Spirit are expressly said to have been given by means of it.

We have two examples of it in the history of the Acts. Philip the deacon converted and baptized certain Samaritans; and when the Apostles at Jerusalem heard that Samaria had

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received the word of God, they sent down two of their number, Peter and John, "who when they were come down prayed for them that they might receive the Holy Ghost; then they laid their hands on them, and they received the Holy Ghost" (Acts viii. 5–18). And we gather from the episode of Simon Magus that this giving of the Holy Spirit was accompanied by some of the usual miraculous manifestations.

Twenty years after this, Paul found at Ephesus some men who professed the Christian faith, but had only received John's baptism. The Apostle directed that they should be baptized in the name of the Lord; then he laid his hands on them, "and the Holy Ghost came on them and they spake with tongues and prophesied" (Acts xix. 1–7). In both cases, baptism is administered by some inferior minister, an Apostle administers the laying on of hands, the Holy Ghost is given with miraculous powers. The Acts of the Apostles is a book of precedents; what was done in these two cases was the practice of the Church.

That Confirmation was the universal practice of the Apostolic Church appears clearly from Heb. vi. 1–3, where among "the first principles of the doctrine of Christ, i. e. the elementary truths of Christianity, well known to all Christians,

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are named repentance, faith, baptism, laying on of hands, resurrection, judgment. We see that they are named in proper theological order: repentance and faith are the requisites for Baptism; and after Baptism, and connected with it, is laying on of hands in Confirmation.

It is mentioned in several other places under other names as a well-known ordinance to which all Christians had been admitted. Just as Baptism and Christening are the same, and Matrimony, Marriage, Wedding mean the same rite, and Breaking of the Bread and Holy Communion and the Lord's Supper and the Eucharist are different names for the same sacrament, so this rite of Laying on of Hands is also called Sealing and Unction in Scripture, and is alluded to in Eph. i. 13; 2 Cor. i. 21, 22; Eph. iv. 30; 1 John ii. 20, 27.

It is quite certain, then, that Confirmation is an Apostolic (=Divine) ordinance, universal in the primitive Church, by which gifts of the Holy Spirit were conferred.

An important point in the argument is, that this rite was intended to be, and was in fact, universally continued in the Church after the Apostolic age.

About a century after St. Paul, Tertullian (A.D. 150–200) wrote, "After this, having come

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out from the bath [of baptism], we are anointed thoroughly with a blessed unction. . . . Next to this the hand is laid upon us, calling upon and inviting the Holy Spirit through the blessing." Soon afterwards, St. Cyprian (died 258 A.D.) writes, "Anointed also must he of necessity be who is baptized, that having received the chrism, that is, unction, he may be anointed of God, and have within him the grace of Christ." The same father, speaking of the laying on of hands by Peter and John on the Samaritans, identifies it with the rite of Confirmation by the subsequent Church, saying, "Which now also is done among us, those baptized in the Church being brought to the bishops of the Church; and by our prayer and laying on of hands they receive the Holy Ghost, and are perfected with the seal of the Lord." Confirmation Offices are found in the earliest Prayer-books, e. g. in the Sacramentaries of Gelasius, a compilation of ancient prayers of date A.D. 472, and of Gregory, A.D. 590. And the rite has been continuously handed down and still exists in every branch of the Church of Christ.

The miraculous signs of tongues, prophecy, healing, &c. which accompanied the laying on of hands in the Apostles' days, for a proof that a Divine gift had really been bestowed, ceased

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with other miracles; but the far more important ordinary gifts of the Holy Spirit, which are necessary to help us to grow in faith and holiness, continued and still continue to be given to all those who come with faithful earnest hearts. This is the rite which will be administered, this the means of grace which will be offered to those who are qualified to receive it, on ——.

I am seeking to-day to obtain candidates for Confirmation. Whether the young people will offer themselves depends in very many cases upon what their parents, or those *in loco parentis*, say to them about it. So that I want especially to speak to parents. You love your children. You want them to grow up good men and women. You want them to be saved. They are at the beginning of their life. They are looking forward with eager hope to all that it may have in store for them. We elder people who love them are looking forward with hope but with anxiety to all which lies before them. God bids His ministers at this crisis to step forward and take them by the hand, to point out to them the true way of life, and to warn them against the erroneous ways of life in which so many go astray. God offers at this crisis, if they will choose the right way, to give them grace to help them to walk safely along it. God in wisdom

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and love has provided a special ordinance in His Church for this purpose. We are inviting them to it. They will look to you for advice.

I want to-day to point out to you what is your duty in the matter, and to entreat you to do it. You may help them to take a great step on the road to a good prosperous happy life, and to their final salvation. Or you may discourage them, or hinder them from taking it, and so turn them in the direction of an evil, or at least a careless life, with all its dangers here and hereafter. As you love your children do your duty by them now.

Will you bear with me while I say a few words about the reasons which parents sometimes give for not urging their children to be confirmed, and even for hindering them from it. Some think that religion comes to some people at one time and some at another, just as God pleases to call them, and that they must wait till their time comes, and that it is very much a matter of chance whether any particular person will be saved at last or not. I tell you very seriously and positively that this is altogether a mistaken view of the way in which God deals with us. God's desire is that every one of us should be saved—every one without an exception. Christ died for every one of us,

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and He has pointed out the way in which every one of us may be saved through Him. It is not such a doubtful way that only few can find it, it is told us very plainly in Holy Scripture what we must do, only some people want to find out an easier way. It is not so difficult to do what the Scripture points out that only few are capable of doing it, it is within the power of every one of us.

Like everything else that is good, it is not to be done without pains, and exertion, and perseverance. Like everything else, it is a great deal easier if it is begun at the right time and set about in the right way.

You may have had disadvantages in your early years; you may be conscious that even now you are not quite in the right way. I wish you would come and talk it over with me and see if I can help you. But, oh! do not stand in the way of your children. Let them have all the advantages you can get for them in the battle of life. Believe me, God is calling them now, by my mouth, calling each one of them, to make choice of the way of life. He is offering your boy or girl grace to help him or her to walk steadily, prosperously, happily along it. Do not hold her back; do not discourage him. Do not be indifferent and say,

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"Well, child, you can please yourself." Advise your boy to come; urge your girl to come.

Some people say these young people are too young and thoughtless for such solemn things, especially too young to come to Holy Communion. Are they too young to know right and wrong? Then they are not too young to choose whether they will do right or wrong. Are they too young to be tempted to sin? Then they are not too young to seek God's grace to enable them to resist temptation. Are they too young TO DIE? Then they are not too young to secure their salvation. If there is any fault to be found about age, it is that in many cases they ought to be brought to Confirmation earlier than they are; the boys especially should receive both this careful instruction and counsel, and this strengthening gift of God's grace, before they leave school and home and go out into the great world and its temptations.

Who says they are too young? Does God say so? Does the Church of Christ say so? Do His ministers say so? Who says so? Is it not usually people who are not themselves confirmed, nor themselves communicants? Forgive me if I put it to you plainly—What do they know about it? from God's Word or their own experience, what do they know about it?

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Christ is calling your child! Will you venture to hold him back?

I beg attention to a plain practical statement.

It is God's desire that every one of these young people should be saved.

He has done all that is necessary to the end that every one of them should be saved.

He has told us what they are to do in order to work out their salvation.

What they have to do is perfectly within the power of every one of them.

I want them to come to the Confirmation preparation that they may be taught it. I earnestly invite you all to come that you may hear what is taught them, and may by God's grace learn what will be profitable to you also. I invite all who are helping in the preparation of any of the candidates to come to the public addresses, partly that they may be able to explain and follow up what is taught, and also that they may join with us all in earnest prayer to God for His blessing on these young people at this interesting hopeful crisis in their lives.

I have spoken as if it was only young people on the threshold of life who were invited to come to Confirmation. I have now to add an earnest appeal to those who for one reason or other were not confirmed at that age, and have

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advanced more or less far along the road of life.

Such people sometimes say it is too late for them to be confirmed now. On the contrary, if you think again of the New Testament examples of confirmation, the twelve at Ephesus were men, and the people of Samaria were of all ages, men, women, and children.

What would be the good of it to you? To begin to think more earnestly about life and its duties, about death and final salvation. To take that step of open profession of Christianity which you ought to have taken long ago, and ought to be the more earnest to take now because of the long neglect. To receive gifts of grace to help you to live a better and happier life. To take up the duty of worshipping God and receiving grace in the Holy Communion.

A last word to you, parents. They who have been careful to train up their children right will need little urging now to procure for them this additional help to a wise and holy life. If any of you are conscious that you have been careless and negligent about the religious training of your children, now take advantage of this opportunity which God in His goodness puts in your way to obtain for them instruction, counsel, grace, and a fresh start in their religious life.

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But why should you send them on before on a good path—the path that leads to heaven—and not go with them yourselves? Ah! let your love for your children make you realise the love of the Heavenly Father for you. He is more anxious for you even than you are for them. And now He invites you, by my voice, to turn to Him, and promises you forgiveness, love, grace, and salvation.

I want to say a few practical words to those grown-up people whom I am inviting to Confirmation. I know some of the reasons which often make them hang back, and I answer them when I say:—

We shall not put you in a class with children or with anybody else, but deal with you one by one.

We shall not expect you to know all the Catechism by heart.

We shall expect nothing from you but a real desire to do what God would have you do.

It is for your convenience as well as ours to give in your names at once: that pledges neither of us to anything. At any time before the Confirmation comes I may say, 'I think you had better take a little longer time for preparation;' or you may say you would rather wait a little longer. To attend the addresses, &c. will help

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ful universe which surrounds us; about man and his past history; the power of reasoning upon it all and arriving at wise conclusions. Thus it is that we learn to know our relations to the world and our fellow-men, to determine how to make the best of ourself and of life, and to shape for ourself a career among our fellows and to pursue it with success.

Lastly, look at your immortal spirit. Ah! that opens up quite a new sphere—a new sphere of existence, a new realm of life. Besides this world which we see, there is another world which we do not see; a world of spiritual existences. Not far off in the heavens, not in the future after death, but here and now. Unseen spiritual persons, God and Christ and the Holy Spirit, and angels good and evil; unseen spiritual powers—sin and grace; an unseen spiritual life going on about us here and now, not only going on about us but within us, for as we are animal by the one half of our nature and allied to the material world about us, so we are spirits by the other half of our nature and allied to this unseen spirit world. This spiritual half of our being is the noblest. As the body is the mere servant of the intellect to do its bidding, so body and mind should be the servant of the spirit, and be kept in due

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obedience — the lower to the higher nature. And a new realm of life. Death is not the end of us. The grave swallows up the body for a while, but we shall have new bodies in the new life. And our life, the life of our inner self of intellect and spirit, goes on continuously, it never dies; body, intellect, spirit, we are immortal, we live for ever and ever.

And the very first step towards a right understanding of ourself and our position in the universe, and how to make the best of ourself and our life, is to believe all this and to take it into our consideration. In religious language faith is the foundation of a right life, for faith is the realisation of (future) things hoped for, the demonstration of the things unseen (Heb. xi. 1). The difference between wise men and unwise, i.e. religious and irreligious, is that they live like a superior kind of animal, and as if this life were all; we live like men who have souls, and who have an endless life to live: "We walk by faith, not by sight."

It is quite clear, if you are to make the best of yourself, you must not leave the best and noblest part of yourself out of consideration. And if you are going to lay down plans for making the best of your life, you must not lay plans for a year or two only and leave the

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millions and millions of years out of consideration, you must plan for your whole life.

Well, let us thoughtfully consider how we can make the best of ourself and of our life; first how to make the best of our self, of our being. When we look about us in life we see how wonderfully things can be improved by judicious cultivation; and there is nothing more capable of improvement than man. The body can be very much improved, the muscles increased in strength, the eye trained to keener and more observant vision, the hand trained to great skilfulness in a hundred ways. The mind depends still more on careful cultivation. The memory can be educated to a remarkable extent, the mind stored with knowledge, the reasoning powers trained to soundness of judgment. The moral faculties are not less dependent on cultivation or capable of improvement by it; the faculties of truth and justice, unselfishness and love, in short of faith and holiness of soul and righteousness of conduct. To make the best of one's self is to cultivate one's self, so that one is growing daily out of natural faults and imperfections, growing into a nobler specimen of mankind, growing towards the perfectness in which God at first made Adam.

All this is quite possible; it is what God desires;

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He gives us grace to help us to accomplish it; He arranges our surroundings and what happens to us, so as to help us in this self-cultivation. Yes, in Baptism He unites us to Christ the second Adam, and gives us the Holy Spirit to dwell in us, to help us thus to grow into perfection. Do not be so untrue to yourself as to set before yourself any lower ideal than this. Do not be so foolish and mean-spirited as to weary in the exercises and discipline necessary to your self-cultivation up to this glorious ideal. Do not be so lost to all sense of self-respect and nobler aspiration as deliberately to degrade and ruin yourself by forfeiting grace and living in wilful sin.

How to make the best of your life. You, standing on the threshold of life, and looking forward to it with the eager hopefulness of youth, what do you want to make of it? I think what most of us desire is a successful life, above all a happy life. Is that what you want?

Well, let us consider how you can make your life a successful life. What do you mean by success? If a man has spent years in trying to perfect a machine, and at last he finds out how to do it and does it, we congratulate him on his success. Accomplishing what you undertake is success. If you aim at success in life, then, it

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is clear you must be careful what you undertake as the aim of your life. If you undertake to be a king or queen, or to be a millionaire, you most likely will not succeed, because you have attempted what was beyond your opportunities. Or if you set your heart on being a great statesman, philosopher, poet, painter, you may not succeed, because you have undertaken what was beyond your powers. And the straining on in a losing race, the constant vexation of disappointment or failure, makes not only an unsuccessful but an unhappy life. If we want to succeed in life we must be very careful what we undertake as our life-work. I should think that we might call it a wisely-planned and successful life if we had had the wisdom to choose the noblest work which was within the reach of our powers and opportunities, and had fairly accomplished it.

When thinking about making a plan for your life, did it ever occur to you that God had a plan for your life ready made?

God made the worlds, and put them in their order, and regulates their motions. God made man and controls the course of human history. The time and circumstances of Christ's birth, life, and death had all been planned in the counsels of God from all eternity. And He is the

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pattern man. If that seems to you an example beyond the experience of ordinary humanity, take St. Paul: he says that God made you, put you into that place in the world which He had designed for you, to do that good work in the world which He had before ordained for you. (Eph. ii. 10.) If you could find out that work and accomplish it, to His satisfaction, that I think would be the most successful life possible.

But how are you to find it out? It is not so difficult as it seems at first sight. For God puts us into our position to start with, and gradually puts our work before us to do; and indicates by His providence, by the ruling of parents, the advice of friends, the leadings of our own mind, the openings which present themselves to us, which way He would have us go, what He would have us do. So long as we really desire to know His will for us, and seek it, we shall seldom have much difficulty in discerning it; and at the great crises of life, in times of real difficulty and perplexity, He will guide us. (Ps. xxxii. 8, 9; lxxiii. 24.) We cannot all be kings and queens, or all great or rich. The vast majority of men have what seem to them only humble parts to play in the world—our Lord's seemed humble enough for

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thirty years—but if we play our part well, if we do satisfactorily the share which God has assigned us in the working out of His providential designs, that will have been a successful life, the most successful possible; and if in doing it we have also—as is a natural consequence—cultivated ourselves, we shall find that we have made the very best of ourself and of our life.

It is in trying to follow some plan of life which is not God's plan that we meet with vexation, disappointment, and failure. God has to rule us with bit and bridle (Ps. xxxii. 9), and it is if we are obstinate in our self-will and refuse to return into the right way that we make total shipwreck of life.

But would this be a happy life? for, after all, it is happiness we desire more than success.

What is happiness? A very difficult question to answer. Station, wealth, fame are not happiness, cannot give happiness. What is happiness? Profound consideration of the question brings us to this conclusion,—It is the condition of a creature which, perfect itself, is in circumstances perfectly adapted to its well-being: in two words, it is healthy life.

If so, since we are imperfect people in an imperfect world, we cannot be perfectly happy

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here. But there is a great deal more unhappiness in the world than there need be. A great deal of the misery of the world people make for themselves by their own sins, and a great many people fail to obtain the happiness they might have because they overlook the happiness which is in their reach, and strive after something which they cannot attain.

If you want to live as happy a life as it is possible for you here, I should impress upon you that you must be at peace with God, at peace with your own conscience; or you will have a gnawing pain of spirit, which you may drown in business or cheat with amusement, but which prevents anything like real happiness.

You must be content. It is impossible to be happy if you are not content. I do not mean that you are not to seek to improve your position in life. On the contrary, I believe that it is God's will for us that we should continually try to improve our position, and that He will give success to our endeavours, and that this success is one great part of the happiness of life. But you must be content to-day with the things of to-day, though you are trying to make the things of to-morrow better.

You must do your duty; nothing gives one so solid a satisfaction as the approval of one's

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own conscience, and the assurance it gives us of God's approval.

I will only add one more thing. If you want to taste the richest happiness we are capable of in this world, you will find it in doing good to others; and if you want to give this its highest zest, it is doing good to others at the cost of some self-denial to yourself.

Look at the other alternative. Suppose you pursue happiness in the ways of sin. Do you think the drunkard in his tipsy mirth is really happy? Do you think the dishonest man has any solid enjoyment of his ill-gotten gains? In short, do you really think that any sin brings happiness?

Look again. Who is he who is perfectly happy? God. And so far as we know and may venture to speak of the being and the life of God, we should say that the sources of His happiness are the perfectness of His nature and the beneficence of His providence, being perfectly good and always doing good to all His creatures.

In short, all that we have said comes to this, that if you want to make the best you can of yourself and your life, for this world and for all worlds, to be successful and happy, here and for ever, you must be good and do right. It is the conclusion the Wise Man came to long ago as

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the result of his experience of life and his meditations upon life: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." (Eccl. xii. 13.)

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SECOND GENERAL ADDRESS.

My dear young people,—You are on the threshold of life, let me tell you one great characteristic of that life which lies before you. It is a life of temptation. You will not only have great temptations now and then in the course of your life, but your whole life will be one continued series of temptations. Every sense of the body, every faculty of the mind is a door through which temptations come, every appetite a source from which temptations spring. Every moment of time brings its temptation with it.

It is in these temptations that our spiritual warfare lies. If we yield to them we are defeated and lost; if we resist them we are victorious in the battle of life. It is not only two or three great battles in the course of one's life which we have to look forward to, it is a constant succession of lesser struggles besides. And he who gives way in the lesser contests is losing power and losing grace by every

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defeat, and is the less likely to conquer in the great battles when they come.

I want to examine this subject of temptation with you, to show you what it is, and how to meet it.

We may divide temptation into three parts.

1. The solicitation.

2. The inclination, the response of our affections to it.

3. The consent or refusal of the will.

1. The solicitation. Some wrong aim or course of action is suggested to our minds as desirable, likely to give us pleasure or profit, to gratify us in some way or another. The suggestion may come from our own appetites or desires, or from some other person, or from satanic influence.

2. The inclination. The response of our affections. Something within us answers to the temptation, is attracted by it, is inclined to consent to it. It may be useful here to tell you that this inclination to yield to the temptation to commit some wicked deed which comes into your mind is not wrong in itself. It may be a proof of our weakness that we feel so strongly moved and drawn towards the temptation; but it is not sin. The thing would not be a temptation unless it really tempted us.

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3. Then comes the third part of the process. The will refuses or consents. So long as the will resolutely refuses to do what is suggested, there is no sin; as soon as the will consents, there is sin, even though circumstances should prevent the actual commission of the sinful act.

Let me point out to you clearly that temptation is the battle-field in which our salvation is fought out, and that the firm resistance of our will to temptation is the victory.

Let me say a few words about the will. You possess bodily senses; eyes to see the world around you, feet to carry you where you wish to go, hands to do the work you set them: you have mental faculties; intelligence to understand things, memory to recall the past to you, reason to be your wise counsellor. In the midst of these bodily powers and senses and these mental faculties sits the will, like a king among his servants, and what he bids them do they do, except only the conscience, who is the prophet sent to the king's court by God, to say "Thus saith the Lord," whether he will hear or whether he will forbear. The will has no master. The will is free. That is a very glorious truth, but it involves an awful responsibility, for it leaves a man's destinies in his own hands. He can

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obey God or he can disobey Him. Take this truth into your most serious consideration, that God has given you a free will, and He will not, He cannot, without self-contradiction, coerce the will which He created free. No man or spirit can coerce your will. They may reason, persuade, entreat, solicit, but they cannot compel your will; they may coerce and compel your body, but they cannot force your will.

If you will to resist temptation you can, and unless you will to do it, nobody can fight the battle for you. God can and will give you grace to help you, but only to help you; God's grace will not do it instead of you. But if you *will*, then by God's grace you *can*.

Let me make two or three suggestions which may be useful to you in dealing with temptation.

Keep out of temptation as much as you can; away from persons or places, occupations or amusements which bring you under temptation.

Always be on your guard; you are like one going through a hostile country, an enemy may start out from behind every bush; be always on your guard, with your weapon ready.

If you are an impulsive person inclined to jump at every new fancy or suggestion, put a

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restraint on yourself, get into the habit of pausing to think before you speak or act; look before you leap.

With young people one of the most dangerous forms in which temptation comes is seasoned with ridicule. They cannot bear ridicule; they are easily laughed out of good resolutions, laughed out of their better judgement, laughed out of the fear of God. Learn to hold your own; say to the tempter, "Let those laugh who win; they laugh best who laugh last."

The final weapon in the tempter's quiver is to tell a young man that it is manly to do this and not manly to do that, and to ask him if he is afraid. Learn that it is manly to do what a man ought, and not manly to degrade his manhood by folly and sin. Do not be afraid to say to any man, "I won't do this for you or any body."

When a temptation comes do not dally with it, and consider whether you will or will not, and what harm would it do, and whether you might not this once, and that other people do it. Say No! at once and turn away from it.

Sometimes a temptation will not take No for an answer, but persists in pressing itself upon you, and seems as if it would weary you out by its persistency. Only go on saying No! and it cannot make you say Yes.

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Put clearly before your eyes what the case is: say, This is a temptation; now I am on my trial; it is a matter of life and death, eternal life and eternal death. Realise that God is looking on and watching whether you are true and steadfast. God is looking on ready to help you. Ask God for help; go on asking for help; and with His help go on saying "No!" to the end.

Be quite sure that no temptation that can possibly come to you, whether from your own appetites, or from evil companions, or from Satan, or from anywhere else, is so great that you are not able to resist. Remember the text I told you the other night, "God is faithful, who will not suffer you to be tempted above that ye are able, but will, with the temptation, make a way to escape, that ye may be able to bear it."

When you have successfully resisted some sore temptation, there is a sense of relief, of satisfaction, of strength; you have gained a great victory in the battle of life, and gained strength for the next struggle. But if you give way, alas! there comes a sense of defeat, and vexation, and shame, and degradation, and fear of God's displeasure, and discouragement, and inclination to give up the strife against sin alto-

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gether. Go back to God at once, do not wait till your sense of shame and guilt has worn off. Go to God at once and humbly confess it all, and pray for forgiveness and greater grace; and then watch; the victorious temptation will come again; then call on God for grace; then fight for your life; then recover your ground; and thank God for it; and go on more warily; for, not perhaps in the same form, but in some other, unexpectedly, the routed foe will return.

Temptation has its useful side. It is by overcoming temptation that we grow strong, grow holy, grow ripe for heaven.

After all, you see, it is very simple. You have only to be on your guard; to say "No" to everything wrong, and stick to it; to say, I will do everything right, and persist in it; to ask for God's grace. You will have some hard fights, but you are assured beforehand of victory if you will fight it out. And hear what St. James says: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." Read what our blessed Lord says in His messages to the seven Churches (Rev. ii. and iii.) to "him that overcometh." I will only read you two of them. (iii. 5): "He that overcometh, the same shall be clothed in white raiment; and

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I will not blot his name out of the Book of Life, but I will confess his name before My Father, and before His angels." And again (iii. 21): "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Give us Thy grace, O blessed Lord Jesus, that we may overcome!

It is that grace which you are going to seek in Confirmation.

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THIRD GENERAL ADDRESS.

One great mistake which many people make in religious matters is not understanding that if you are to get rid of faults and to acquire virtues and grow wise and good, if you are to live a religious life and work out your salvation, it is necessary to use means, and to take pains. You know that if you want to grow a field of wheat you must prepare the soil, and sow the seed, and keep the crop clean from weeds, and then you may expect a harvest. If you want to be a skilful painter or doctor, or carpenter or shepherd, you have to learn how to use the tools, and to take pains. And so, if you want to break off bad habits and cure constitutional faults, if you want to possess the virtues and graces of a Christian character and to live a good Christian life, you must learn how to do it, and use the proper means, and take the necessary pains. Religion does not come of itself, and grow without cultivation.



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I want to speak to you about some of the means, and about taking pains.

Prayer. I shall have another opportunity of saying something about how to pray. Here I only want to say that prayer is one great means by which you may grow in the spiritual life. Never omit your prayers morning and night; and you will find it helpful if you add a prayer in the middle of the day. Never say your prayers carelessly, but always really pray. But besides all this, keep yourself in a prayerful attitude of soul; i. e. always looking to God, depending on God, appealing to God, about everything, all through the day, all through your life. When the Apostle St. Paul said "Pray without ceasing" I suppose that is something like what he meant: let the habitual attitude of your soul make your whole life a prayer.

Bible reading. Your Bible will repay any amount of study you will bestow upon it. You may read it for various purposes. I want to say a very few words about the devotional use of it, as a means of growth in the spiritual life. Make a habit of reading it every day. If you have not much time for reading, choose the parts which will help you most, such as the gospels, psalms, &c. Do not read too much, but save a little time to think about what you

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have read; try always to get some clear view of a truth or some practical lesson for yourself out of it, which you can call to mind two or three times in the course of the day. I think I can easily show you the practical use of it. Suppose you were to read a little bit of some wicked book every day; it would defile your imagination and corrupt your character. A good book will have the opposite effect. A writer before he begins to write will often sit down and read a few pages of some great author; it stimulates his own mind, and puts him in the tune to write. So reading the Bible stimulates our moral nature and attunes our souls to itself. After a short conversation with a wise good man you go away feeling a greater admiration for good sense and right feeling and noble aspiration. All this your thoughtful, prayerful Bible-reading will do for you. The mind grows on it, the soul grows on it, into the likeness of it.

Be particular about public worship and be regular at the Holy Communion; they are, rightly used, among the greatest, the most powerful means of grace. I shall have to speak about them another time, but I could not leave them out here.

Get into a habit of realising God's presence. God is present everywhere, He is always present

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with you, His eye always sees you, He never turns His attention away from you. This is the simple truth; what I want you to do is to get into the habit of remembering it. It will be a great help to you. Just when you are going to do a wrong thing, see! God is standing by; can you sin under His very eyes? When you are doing a duty carelessly: see! God is watching; are you going to do the Master's work badly under His very eyes? In danger; do not fear; see! the Almighty God is watching over you. In sorrow; see! be comforted, the merciful God is sympathising with you. If you like to clothe His presence in the likeness of the blessed Lord Jesus Christ, it may help you still further to realise the comfort of it.

About taking pains. Believe me the cultivation of your spiritual life and character needs as much pains as anything else, and will amply repay your pains in good results. You have some fault—such as a hasty temper. Many people are satisfied to say, "You see, it is my natural disposition, you must make allowance for me, I don't mean all the hasty things I say." What you have to do is to take pains to keep your temper under control. And after a little time of persevering effort you will soon find that

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though the hasty feeling rises in your heart it does not break out of your lips so often. And in time you will find that the feeling is often checked almost as soon as it is felt. Or you find that you are cold and formal in prayer. Take pains to realise that God is really there, that He really does answer fervent prayer. Try to plead with Him earnestly, and you will soon find that your prayers are becoming a reality and delight. You will soon find that your prayers are answered. And in this way, with other faults and other virtues, you must be in earnest about things, and take pains about them. Of course taking pains implies that you will consider carefully the right way to set about things, or you may waste a good deal of good effort. If you do not quite see how to set about it, or if you do not seem to get on and cannot see the cause of failure, take the advice of some Christian friend. Come to me, if you will; I earnestly invite you to come to me, and let me help you if I can.

Be always making fresh starts. You will find you make a mistake about this, or do not satisfy yourself about that, or break down in the other, thing. Do not be discouraged, begin again. Why, everything we do, we have learnt to do in this way, by repeated efforts. You fell down

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a great many times before you learned to walk; and you wrote a great many copies before you could write one fit to be seen; and everything you can do you learnt by slow degrees. So with learning to live a noble and holy life, you must look well at your copy, your pattern, the Lord Jesus Christ, and go over the work again and again, and must always be trying to do everything better. God will be with you, helping you, and so you will certainly succeed.

You ought to take pains to live every day better than the last. If you will do so I will promise that at the end of the year you will see a great improvement, and that every year you will see further improvement; like your pattern, "growing in wisdom and stature and in favour with God and man." "They shall be mine," saith God (Matt. iii. 17), "they that fear the Lord and think upon His name," "shall be mine in that day when I make up My jewels." A jewel consists of several precious stones, shaped and polished, and arranged so that each heightens the beauty of the other, set in a setting of wrought gold. So your virtues shaped and polished, each adding lustre to the rest, set in the fine gold of a redeemed nature, shall make up one of the jewels of the treasury of heaven.

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FOURTH GENERAL ADDRESS.

My dear young friends,—I have taken a good deal of pains in former addresses to show you that the choice of life to which you are invited to pledge yourselves in Confirmation, even from the point of view of this world, is the wisest, noblest, most successful, happiest, in every way best. But people are not always willing to pursue that which they acknowledge to be best, if it costs much thought and pains, and exertion and self-denial, and perseverance; they are often content to put up with what is very inferior if it does not cost so much trouble. And I do not hide from you that the life of holiness does demand thought and pains, and strife and struggle, and self-control and self-denial, and strain; and I desire to warn you that you will often feel wearied and discouraged, and inclined to despair and abandon your noble strife and your grand aspirations, and to fall into carelessness or to break out into sin.

It is my duty therefore solemnly to warn you that much more depends upon your choice

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and your perseverance in it, than your career in this world; and I desire to try to put before you something of the tremendous issues of your choice, in eternity.

How long will this life last? Some of you will most likely die young, and some in middle age, and some will live on to old age. Which will be your lot? You do not know. Suppose God should call you to morrow; are you ready?

But suppose you are one of those who will live to old age. Suppose soon after your confirmation you grow tired and careless, and then fall under some temptation, and grow hardened in sin, and so go on to the end.

But you think as the end approached you would repent and turn to God, and He would forgive you for Christ's sake, and you would be saved at last. Yes, all intend to be saved at last! I suppose no man can endure the horrible thought that *he* should be lost for ever. But *you will be* unless you secure your salvation.

People seem to take for granted—you are taking it for granted—that you can repent when you like. But you *cannot*. Repentance does not mean merely being sorry for sin. It means a total change of heart towards sin and towards God. The sinner on his death-bed may very likely be very sorry that he has led a life of sin,

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because now he has to go and face the consequences of it; but that is not repentance. To repent would be to love now all he had disliked all his life, and to hate now all he had most cared for all his life; it would be to undergo an almost miraculous change of his very nature; a change which no man can make in his own nature; nothing but God can work such a miracle.

Well, may we not hope that if we turned to God with earnest prayer, God would perform that almost miraculous conversion? I say with solemn grief and awe, that I fear there is no ground in Scripture to expect it. There are some words of Scripture on the subject so awful that I shudder to read them, but I read them to you as a solemn warning. "Wisdom crieth without"—Wisdom bear in mind is in the book of Proverbs the Divine Wisdom—"Wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you." Is not that very

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like what the Divine Wisdom is doing now in inviting you to make choice of the way of life? It goes on: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof." That is the case of him who will not turn to God, or who turns away again from following God: "I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." (Prov. i. 20–31.) Oh! do not trust to a late repentance; to-day, while you hear His voice, harden not your hearts.

And when at length the last hour is come, and the last breath is drawn, and the soul goes forth to its eternal destiny, oh! the awful contrast between the man who has loved and served God and the man who has not. It is

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the Scripture itself, it is the good Lord Jesus Christ Himself, who presents the two contrasting pictures before our eyes. It came to pass that Lazarus, the poor beggar, died, "and was carried by the angels to Paradise. The rich man also died, and in hell he lift up his eyes, being in torment." Who would not rather have been Lazarus with his rags and sores, than the rich man clothed in fine apparel and faring sumptuously every day?

Here are two other passages which present the same contrast in greater detail: "The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die, and their departure is taken for misery; but they are in peace: . . and having been a little chastised, they shall be greatly rewarded; for God proved them, and found them worthy for Himself. . . They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever." (Wisd. iii.)

"Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours. When they see it they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, beyond all that they looked for.

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And they, repenting, and groaning for anguish of spirit, shall say within themselves, This was he whom we had sometimes in derision, and a proverb of reproach; we fools counted his life madness, and his end to be without honour. How is he numbered among the children of God, and his lot is among the saints! Therefore have we erred from the way of truth, and the light of righteousness hath not shined upon us. We wearied ourselves in the way of destruction, yea, we have gone through deserts where there lay no way; but as for the way of the Lord, we have not known it. What hath pride profited us? or what good hath riches with our vaunting brought us? . . . But the life of the righteous is for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown at the Lord's hand, for with His right hand shall He cover them, and with His arm shall He protect them." (Wisd. v. 1–17.)

Oh! listen to the words of warning repeated over and over again with solemn urgency throughout the sacred pages. If the pleasure and profit of sin tempt you, hear our Lord Himself: "What shall it profit a man if he gain the whole world, and lose his own soul?" (Mark viii. 36.)

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If the following of Christ should bring even persecution and death, hear the great Apostle: "I reckon that the sufferings of the present time"—and he had had an unusual share of them—"are not worthy to be compared with the glory which shall be revealed in us"—and he had been caught up into the third heaven, and seen its glory. (Rom. viii. 18; 2 Cor. xii. 2.)

"If thy hand cause thee to sin, cut it off and cast it from thee; if thine eye cause thee to sin, pluck it out and cast it from thee; it is better to enter into life halt or maimed, than having two hands and two feet to be cast into hell-fire, where their worm dieth not and the fire is not quenched." (Mark ix. 43.)

Remember, out of many similar places, the parable of the tares: "The field is the world; the good seed are the children of the kingdom; the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.

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Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear!"

The Last Day! the awful, glorious Day! The day of resurrection, when all shall rise from their graves, and enter upon the eternal life. And the first action of it will be the judgment. See the great white throne, descending out of heaven, amidst the glory-clouds of the shechinah; surrounded by all the holy angels, "the thousand thousands who minister unto Him, and ten thousand times ten thousand who stand before Him." "And every eye shall see Him, and they also that pierced Him," they who by their sins "crucified the Son of God afresh and put Him to open shame." And they in horrible dread shall "call upon the rocks to fall and cover them, and the hills to overwhelm them and hide them from the face of Him that sitteth upon the throne, and from the Lamb." But there shall be no such evasion of their doom. "All men shall be gathered before the judgment throne, and the books shall be opened, and every man shall be judged according to the things done in his body. And the Lord shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand, and the goats on His left. Then

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shall He say to them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. And He shall say to them on His left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment, but the righteous into life eternal." (Matt. xxv.)

The life eternal, in the new heavens and new earth, where Christ and the angels dwell, the fulfilment of all that men have dreamed of and hoped for of a brighter and more glorious world, of a pure and noble and blissful life. The life eternal — eternal — eternal; going on for centuries and cycles, going on for ever. Not at one dead level, but ourselves continually growing in wisdom and happiness, and entering more fully into the infinite bliss and glory.

The outer darkness. A lower world, where God is not, and Christ is not, and the Spirit is not; where dwell evil men and evil angels; where sin works according to its nature, unchecked by the striving of God's grace. Oh! dreadful, dreadful scene. We cannot bear to picture its horrors. And yet that is the abode of—of whom? "The wicked shall be turned into hell, and all them that forget God."

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Oh! let us humble ourselves under the mighty hand of God. Let us go softly all the days of our life. Oh, God, of Thy great mercy give us grace now to turn from sin, as from death and destruction—everlasting destruction from the face of God. Give us grace fully, firmly, once for all, to refuse the evil and choose the good. Keep us under Thy good providence: restrain us, correct us, by Thy fatherly discipline. Give us grace always to hold fast to Thee. "In the hour of death and in the day of judgment, good Lord, deliver us."

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FIFTH GENERAL ADDRESS.

A GREAT many people who make a beginning in the Christian life fail because they trust to their own powers and do not seek and use God's grace; and there are many others who fail because they expect God's grace is going to do everything for them, and they need not exert their own powers at all. I want you to pay earnest attention while I try to guard you against both these causes of failure. First let us see clearly what God's grace is, and how it acts.

God's grace sometimes means God's free and undeserved mercy and goodness, as in the text "God hath saved us . . . according to His own purpose and grace" (2 Tim. i. 9). It also means spiritual help, the working of the Holy Spirit in us, as in Christ's words to St. Paul, "My grace is sufficient for thee, for My strength is made perfect in weakness" (2 Cor. xii. 9). It is in the latter sense that I am using it now, and throughout all these addresses. By grace, I repeat, I mean spiritual help, and it is God the

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Holy Spirit who gives us this help, so that grace is a name for the working of God's Holy Spirit in us in various ways; help to think good thoughts, to know what is right to do, help to resist temptation, to do well, help to pray, help to believe God and to love God, and to love our fellows and have right and kindly feelings towards them and to do our duty to them, help to remember God's presence, to exercise self-control and watchfulness, help, in short, to think and know and feel and do what is right.

It is important to note in what way the Holy Spirit gives us this various help. It is through our own powers and faculties. We try, and the Spirit helps. Yea, the Spirit even comes in before our trying, for it is He who gives us the will to try. But the Spirit does nothing without us, nothing instead of us, forces us to nothing; only if we will try, and pray, He will help. You remember, in Æsop's Fables, the story of the waggoner whose cart-wheel had stuck fast in the mud; he prayed to Jupiter to help him; Mercury, coming by, said, Put your own shoulder to the wheel and then pray to Jupiter; when he did so his wheel was extricated. Though it is a pagan story, there is a great truth in it. That is exactly the way of grace; do you use

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your best endeavours, pray, and then grace will be given.

Since grace is given through our own powers and faculties, and our use of their natural capabilities, it is usually impossible to say where natural power ends and grace begins. We do it by help of God's grace, God's grace does it through our natural powers. We could not have done it without the Holy Spirit, the Holy Spirit would not have done it without us. Again, since grace acts through our natural powers and faculties, the operation is not usually to be perceived and recognised by our senses; e.g. when the Spirit gives us good thoughts, it is not like a whisper in our ears which we recognise as an external voice; the thoughts rise in our minds like other thoughts, and usually we cannot clearly say, These thoughts come from my own mind and those from the Holy Spirit. When the Holy Spirit enables us to resist a temptation we cannot say, To such an extent the resistance was the natural resistance of my own will, and the remainder was the grace of the Holy Spirit; we can only say that the resistance of our will was aided by grace, and so was enabled to gain a victory. And generally we cannot define exactly when, and how, and how far our growth in wisdom and

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holiness is the work of our own endeavours, and how far of the sanctifying influences of the Holy Spirit; we can only say, The Holy Ghost dwelling within me and continually aiding me, sanctifies me and all the elect people of God.

I call your attention to some practical remarks on this subject. Young people often, unless forewarned, make mistakes on this subject. They think that in Confirmation, for example, they will feel the Holy Spirit as it were rushing into their hearts; and in the Holy Communion they will feel their souls sensibly strengthened and refreshed by the sacramental food. It may be so, and it may not be so. Sometimes people do feel a sensible elevation and joy of spirit at these solemn times; but I think that it is not usually the case; and certainly the absence of any special feelings is no evidence whatever that we have not received the grace. God promises wisdom and strength in the using of the grace; He does not promise frames of mind and feelings of soul as a result of grace. It is a matter of faith, not of sensible experience. Believe with all your heart that God does give you grace in all the means of grace and whenever you faithfully pray for grace; confidently act in the belief that you are aided by grace; and the proof to you will

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be that you are growing in holiness of soul and in righteousness of life as only grace could enable you to grow.

I have to warn you then that in your own natural power of doing right you are very weak, far weaker probably than you at all suspect, because the Holy Spirit dwelling in you has hitherto given you so much help that you have not been left to find out what your unaided moral and spiritual powers really are. If you go forth into the world to wage the spiritual warfare in your own strength, you will speedily and miserably fail. Always seek God's grace, seek it continually, seek it in all the means of grace—prayer, the Word, the Sacraments, holy companionship, and holy living.

But while you have a great distrust of your own natural powers, have great confidence in the power of grace. As *you* are naturally weaker than you think, so *it* is much mightier than you think; and people often fail to do what they could, to make the progress they might, because they have not sufficient confidence in the mightiness of grace and the abundance which God is ready to give them. Well-meaning people are often afraid to try to cure some fault because they do not think it possible to do so, they have already tried and failed; perhaps,



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because they tried in their own strength, and not first earnestly praying for grace, and then trying in the might of grace. Well-meaning people are often afraid to aim at this virtue and that, think it hopeless to try to improve every day, and continually to grow in wisdom and holiness and righteousness, because, diffident of themselves, they have not faith enough in God's grace. Whatever God bids you do He gives you grace enough to do. When the Lord said to the man with the withered hand "Stretch forth thy hand," he might have said, "Lord, I cannot, it is withered," but at the Lord's command he tried to stretch it forth, and the power was given, and it was made whole like the other. When the same Lord said, "Lazarus, come forth," he came forth though he had been dead four days, and was bound hand and foot with grave-clothes. When the Lord bids you do something, do not say, Lord, I cannot; strive to obey with simple faith and all your might, and He will give you enabling grace.

On the other hand, I warn you not to think that God's grace is intended to save you without your having to do anything; a very common error I fear, and a very fatal one; do not you be its victim.

God will do all which is out of your power,

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but He expects you to do all which is in your power, to the utmost of your power.

The Son of God made that atonement for your sin which you could not. The Spirit of God gives you that new spiritual force which is needed to restore your fallen and enfeebled nature to the power of recovery. God has done, and is continually doing, all that is necessary to enable you to will and to do according to His will and word.

God's grace is not intended to do things for you, it is not even intended to save you exertion and make things easy for you. It stands to reason if you want to train a man's powers you must not give him only easy things to do, you must call out the utmost exercise of his powers. If you want a young man to grow into practical wisdom you must throw him on his own resources, and let him act on his own responsibility. At the battle of Agincourt the young Prince of Wales, who commanded the first division of the army, was surrounded by the enemy, and in a very perilous position; the captains about him sent to the king for succour. "Is my son wounded," he asked, "or in danger of death?" and being told that he was unhurt and fighting bravely, but against great odds, he refused to intervene. "Let the young man

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win his spurs." And God's aim is to train and cultivate to the utmost all those wonderful moral and spiritual powers with which He has endowed us; and we must expect severe temptations to sin, and trials of our faith, and calls upon our benevolence, and exercises of our self-denial; and we must not dream of complaining, but with a noble spirit rise to the occasion, and praying for God's grace, and using God's grace, be thankful for the opportunity of showing our love to God and our faith in Him, and our willingness to do all His will, knowing that His will is for our best welfare.

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LAST GENERAL ADDRESS.

PLEASE to attend to some notices I have to give you. The Confirmation you know is to-morrow at — o'clock, at —— Church. You are to be there at — o'clock. Please take your Prayer Books and Hymn Books with you. You will find the Churchwardens there to receive you and tell you where to sit. Your own clergy will be there if there should be any difficulty, [and any other notices and suggestions].

Keep yourself in a thoughtful frame of mind all the morning as far as you can. When you get into your seat in Church do not look about you at the other candidates, but try to collect your thoughts; fix them on what you are going to do; lift them up to God. Join fervently in the Confirmation Service. Remember that though your "I do" will seem lost amidst the chorus of voices, yet God is there to receive your solemn vow, and He sees every heart through and through. When it is your turn to go up to the altar-rail do not be nervous, you will be

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directed exactly where to kneel and what to do. Try earnestly to realise by faith that when the Bishop's hand is laid upon you, God does hear his prayer and answer it in strengthening gifts of grace to your soul. I have warned you not to expect to feel any supernatural emotion. Rather, I warn you, that very likely the novelty of the scene, and a little shyness at the prominent part you take in it, will dissipate your good feelings and distract your thoughts, and you will hardly be able to keep in an attentive, collected attitude of mind at the most solemn moment. I tell you this beforehand in order to reassure you. If it should be so, do not be afraid. If God sees that you have made a diligent preparation, and that you are in earnest, He will not be displeased, you will not lose your gift of grace, because through mere natural infirmity you cannot give the steady attention and have the collected, solemn feelings you would like to have. The validity of your promise depends on the firmness with which you have made up your mind beforehand; the good you are to get is not dependent on a state of feeling, it depends on God's gift. Remember this is true also of your first Communion, and of subsequent Communions too.

And now I want to say a few last words to

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you. I do not doubt that you are looking forward with the best intentions to your future life: you intend to aim at a wiser, holier, and nobler life. I think you would find it helpful to you if you would put some of those vague good intentions into the shape of definite resolutions. In your self-examination I do not doubt you have found some faults which you intend to be on your guard against; some virtues in which you are specially defective, which you intend to cultivate. Do not merely intend, but resolve. Put your resolution down on paper; e.g. I resolve to try never to speak when I am angry; or to be more painstaking in my daily work; or to give more than I have done to pious and charitable uses; or to seek an opportunity of doing some kindness every day, or not to exaggerate; or whatever you have noted as a thing which you specially need to give attention to. Put the paper of resolutions in the book which you use at your private prayers, and refer to it of an evening before your self-examination.

Let me say also that I think you would find it useful to lay down a plan for your day's occupations, so as not to waste that most valuable gift of time, so as to apportion it to the best advantage. Of course the lives of different people differ so much that I cannot help you all

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here and now to form such a plan; I should be glad to help any of you who like to come to me; but I can explain generally what I mean. Make your plan so that you get up early enough in the morning to say your prayers without hurry. It may seem a little thing, but I assure you that to get up at the right time requires with many a considerable effort of will, is a fair test to them of whether they are striving to do right or have fallen back into carelessness and self-indulgence, and, accomplished, gives a good tone to the whole day, omitted, is the omen of other failures in the course of the day. Some of you may find this the most convenient, and in other respects the best, time for your daily Bible reading, others may find themselves driven to postpone it till evening. Those of you who have leisure, think how much of it ought to be spent in recreation and amusement, and how much you can get for mental improvement, for well-chosen reading, or for some branch of study. Remember that your daily compulsory work is a most important part of the plan of your life from a religious point of view, it is the "vocation" to which God has called you, the "ministry" to your fellow-men which is in accordance with His plan of life for you. You are to do it with the constant recollection that

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it is very largely by the way in which you do that daily round of perhaps very common-place duties that you are to cultivate holiness of character and righteousness of life. Do not, especially at first, make out your plan in too great detail, but write it out and try to keep to it, not in any superstitious spirit, but as a rational help to a well-regulated use of time. Modify it from time to time as, not indolence, but as wise experience may suggest.

And now I will tell you what are the real difficulties which you will soon meet with. First, disappointment. After your Confirmation, after your long and careful preparation, after your earnest purpose of heart, after the gift of strengthening grace, you expect perhaps to find religion easy and delightful. And very likely the first thing you will really find is that your Confirmation and first Communion did not seem to do you any good so far as you could feel, and after it you feel no better than before, rather you feel a little tired of the whole subject. Well, I warn you to expect it, and not to be afraid if it should come. After any unusual strain of mind or soul there is generally a certain amount of natural reaction. You have thought, learned, read and heard much on religious subjects for weeks past, the more earnestly you

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have thought and prayed the more likely there is to be a reaction. Do not be afraid. There is nothing amiss. Quietly go on with all your religious duties as well as you can, and your mind and spirit will soon recover tone. But be very careful not to fall back into old faults, be very careful to keep the resolutions you have put down, try to keep your plan of life, and to do all you have to do with care and pains, though it be all done with a little weariness and distaste. Feelings come and go, and they make a great difference to our comfort, but need make little difference to our spiritual progress. The spiritual life is not a life of feelings, it is a life of faith and holiness and righteousness of life. A great deal of our life-work we have to do, not because we take much pleasure in it, but because it is our duty to do it, and we go steadily working on long after we should like to stop and rest. So with the spiritual part of our life-work, if we go on with earnest perseverance the work gets done, and, by God's help, good work too.

A very dangerous time is the first time you fall back into one of your old faults. You must not commit wilful sin: if you are true to yourself you need not, *must not*, commit sin. But you will very likely fall back into old faults;

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and I say the first time you do it is a serious time for you. The danger is that you will think that "it is no use trying." You are sure you were sincere in your resolution against that fault, you prayed earnestly to God for grace to cure it, and here you have fallen into it again. It is very discouraging, especially to beginners. How is it that you have fallen into it again? At any rate take this comfort, it is not a sign that you were not in earnest; it is not an evidence that God did not give you grace. This may also be a comfort to you, that it is not you only who, intending to go on so well, yet find that you cannot help falling back into faults: not *sins*, mind! you *can* help falling into those; but you cannot help falling into faults. I think this is the explanation; that the faults are either constitutional—part of our very nature, or they are faults of habit—which is second nature; and God's grace does not change our nature all at once [Art. ix, "This infection of nature doth remain, yea in them that are regenerated"]; it is like leaven which works gradually through the mass of dough. So that while grace is working, vigorously and satisfactorily, in us, we still may fall into many faults due to the imperfection and weakness which still exist in us.



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Your progress in the spiritual life will depend very much upon the way you treat your faults. You must try earnestly to keep them under, to get rid of them altogether; you must not be discouraged if for a long time you do not seem to make much progress with them; you must not be discouraged because of them; you must not think lightly of them and get careless about them, and cease to strive against them. Involuntariness is an essential characteristic of faults, wilful faults become sins. You must confess them to God every night with sincere sorrow, and be quite sure that God forgives them. You must always pray earnestly for grace to contend with them, and you must persevere in your efforts. Then you may be sure that you are gradually getting the better of them, you are making real progress, and in time you will be able to see it. But do not be impatient to see progress; things grow slowly. You cannot be an experienced Christian in three weeks, and a saint in three years. But put forth your best strength, make the best use of God's grace, and you shall be an experienced Christian soon; yes, and a saint in time; yes, and a perfectly sanctified man or woman at last, in heaven.

There is a great deal yet which I should have

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liked to teach you, to counsel you about, had time permitted. Pray understand that you have not finished your religious education, still less your religious training, you are only at the beginning of them. I am very desirous of helping you further, I hope you are desirous of learning more, and using further opportunities. I propose to give a post-Confirmation series of instructions for some weeks to come.

I think you would all like to come to Church to-morrow evening that I should say a few words to you then, which will be specially in preparation for Holy Communion next Sunday. Then I propose to give an address every ——— until further notice, and I earnestly invite every one of you to attend.

THE END.

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